

THE
MYSTERY
OF
Israel's Salvation,
EXPLAINED and APPLIED:
OR,
A DISCOURSE

Concerning the General Conversion of the
ISRAELITISH NATION.

Wherein is Shewed,

1. *That the Twelve Tribes shall be saved.*
2. *When this is to be expected.*
3. *Why this must be.*
4. *What kind of Salvation the Tribes of Israel shall partake of (viz.) A Glorious, Wonderful, Spiritual, Temporal Salvation.*

Being the Substance of several S E R-
M O N S Preached

By INCREASE MATHER, M. A.
Teacher of a Church in Boston in New England.

Hear the word of the Lord O ye Nations, and declare it in the Isles afar off, and say, be that scattered Israel will gather him, and keep him as a shepherd doth his flock, Jer. 31 10.

And then shall appear the sign of the Son of Man, and then shall all the Tribes (τῆς γῆς) of the Land mourn, and they shall see the Son of Man coming in the clouds of heaven with Power and great Glory, Matth. 24. 30.

In the days of the voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets, Rev. 10. 7.

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Bell-Lane, 1669.

MYSTERY

THE GREAT SALVATION
EXPLAINED AND ATTAINED


A DISCOURSE

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AN EPISTLE TO THE READER.

Christian Reader!

HOW happy would be the condition of Gods people in this world? *How* sweet and amiable would their conversing together be? *How* honourable to God and Christ, and to the Gospel of Truth and Peace in the sight of all? if their love to every Divine truth, and mutually among themselves, in the truth, and for the truths sake, did so shine forth, that it might be said of them, as it was observed and said in former times by Heathen Persecutors; *See how these Christians love one another?* This is the real character of Christs Disciples, and a proper effect of that purity of heart, which proceeds from effectual faith in Jesus Christ; therefore the Apostle Peter saith in, 1 Pet. 1. 22. *Seeing ye have purged your souls in obeying the truth through the spirit unto unfeigned love of the Brethren: See that ye love one another with a pure*

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heart fervently. But here is one main and misery, that, as our knowledge of the truth is imperfect, so our love to it, and one to another is imperfect; though the way of love is a more excellent way, as the Apostle argueth, 1 Cor. 13. From the defect hereof, or herein, it is, that differences in apprehensions cause such distances and animosities among those who agree in fundamentals, through the remainders of flesh, even in the regenerate; though we are taught whereto we have already attained, to walk by the same rule, and to mind the same thing, expecting, that if in anything we be otherwise minded, God will reveal this unto us, Phil. 3. 15, 16. As for needless contradictions, and causeless oppositions, what do they else but weaken the hearts and hands of Saints in the work of the Lord, and strengthen adversaries in their malicious and subtil designs and enterprises against the truth? Both which might be prevented, if Gods people would stand fast in one spirit, with one mind striving for the faith of the Gospel. Wisdom expecteth to be justified of her Children, and therefore teacheth them to cry after knowledge, and to lift up their voice for understanding, to seek her as silver, and to search for her as for hid treasures. Which is to be done by searching the Scriptures diligently, with fervent prayer, for the illumination of the spirit of truth, that we may find those spiritual treasures which yet lie hid in these rich Mines. Though all the words of wisdom's mouth are plain to him that understandeth and right to them that find knowledge; yet mens too much indulging their own conceits even in Doctrins of faith, and of Gods worship in Church-order, hath caused many Disputes and Controversies among Learned men, by their mis-understanding or mis-applying sundry

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dry Textes of Scripture to the *corrupting of their minds from the simplicity that is in Christ*. Therefore if self-confidence and leaning to our own understanding, must be carefully avoided in such weighty matters, which are more clearly and plainly expressed; much more in darker portions of Scripture, such as Prophecies of future times and things are: and among them, those that concern the effectual Vocation and Salvation of Israel (which is the Subject of the ensuing Treatise) concerning which the Angel Gabriel, commanded Daniel to *shut up the words, and seal the Book, even to the time of the end, Dan. 12. 4.* Which shews, that this Prophesie, though it be obscure before, yet when the time for the accomplishing of it approacheth, many shall be stirred up to inquire with all diligence into the meaning of it, which is meant by their *running to and fro*, and the promise for their encouragement so to do, is, that *knowledge shall be increased*, that is, by the assistance and blessing of the *Lion of the Tribe of Judah, the root of David, who alone is worthy to open the sealed Book, Rev. 5. 5. 9.*

The Reverend *Author* hath worthily ingaged in this *running to and fro*, and hath given an account of what discoveries he hath made of the *present truth*, by the travel of his soul in searching the Scriptures, to find out what was formerly hid from many. When I heard that his spirit was excited to handle this Subject, in his publick Sermons, I was glad, believing that the holy spirit inclined him thereunto, and would assist him therein. As I believed, so I found, when I read his *Manuscript*; which though straits of time, and multiplicity of diversions, did not permit me to peruse so exactly, as to examine

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every passage accurately and critically, yet the substance and principal Contents of it (viz. "First, that the elect *Israelites* of the ten, as well as of the two Tribes called *Judah*, shall be converted. Secondly, That this will not be before *Romes* ruine. Thirdly, That the great and settled glory of the Church on earth will not be before the coming of Christ to judgment) seemed to me to be clearly drawn from the Scripture of truth, and to be by him held forth, *seasonably, piously, elaborately, judiciously, and modestly.*

1. *Seasonably*; These Sermons being preached in a time when constant reports from sundry places and hands gave out to the world, that the *Israelites* were upon their journey towards *Jernsalem*, from sundry Forreign parts in great multitudes, and that they were carryed on with great signs and wonders by a high and mighty hand of extraordinary providence, to the admiration and astonishment of all that heard it, and that they had written to others of their Nation, in *Europe and America*, to encourage and invite them to hasten to them. This seemed to many godly and judicious to be a beginning of the accomplishment (†) of

(†) The Authors opinion (as is to be seen in the following Tractate) was and is, that the late and present rumours about the *Jews*, will prove an eminent, if not an ultimate impletion of that Prophecie, *Math. 24. 24.*

that Prophecie concerning the noise and shaking, and coming together of those dry bones spoken of in *Ezek. 37. 7.* which was to be a preparatory to that which followeth in verse 8, 9, 10, 11. This being

to be accomplished in its season, the Lord was pleased to fix the mind and meditations of the godly

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Author upon that great truth, *the Salvation of all Israel*, as a word upon its wheels, uttered with due respect to circumstances, which *Solomon* likens to *Apples of Gold in pictures of Silver*, Prov. 25. 11.

2. *Piously*; His aim and intention being to promote the glory of God, and the Edification of his people in godliness; whereunto the subject of his *Discourse* hath a direct tendency, as the *Apostle Peter* proves, 2 *Pet.* 3. 10. to 15. and accordingly the Reader will find it to be improved in the following *Treatise*.

3. *Elaborately*; As appears in the more than ordinary pains taken by him in searching the Scriptures, and variety of Learned Writers, both Ancient and Modern.

4. *Judiciously*; This is evident in his solid exposition of sundry Texts alledged by him, and in his Arguments for Confirmation of the truth, and in his satisfying Answers unto Objections proposed.

5. *Modestly*; For he neither doth peremptorily determine matters disputable, nor doth he arrogate unto himself any light above others in this Mystery; but expresseth his desire and hope that some others will be excited to take pains about this Subject, & in eodem circo currere ad Palmam.

It remains for my finishing this *Epistle*, that I humbly caution the wise hearted Reader, against two great Impediments of his impartial and right judging, of what is presented to his view in the ensuing *Discourse*, viz. Pride of understanding and Evil prejudice.

1. *Pride of understanding*, which renders men self pleasing with pertinacy, Cuckow-like, qui suam cantilenam

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vilenam approbat, with contempt to others, whose apprehensions differ from their conceptions: This is a Leaven that swels and sowers mens Spirits; This makes men self-willed, which is forbidden in a Bishop, *Titus* 1. 7. Δεῖ γὰρ ἐπίσκοπον ἀνέγκλιτον εἶναι, ὡς δεῖ οἰκονόμον, μὴ ἀυθαδίη: And it is noted as a brand of the false Prophets, *2 Pet.* 2. 10. Such read good Books with a mind rather to contradict, than to receive the truths published by others, be-

(†) *Homine imperito nunquam quidquam iniustius, qui nisi quod ipse facit nihil rectum putat.*

cause (†) themselves were not the publishers of them. A publick spirit is a good Antidote against this poison, which

will cause a man to rejoyce in the proceeding and prospering of any work, for the publick good in the hands of others, though themselves had no hand in it; as *Luther* said to *Melancthon*; *si nos non erimus digni, fiat per alios.*

2. *Evil prejudice*; There is a *good prejudice*, when a man from good principles hath a right judgment settled in his mind, whereby he is prepared to discern good from evil, and truth from error, in what he readeth. In way of contra-distinction to this, I call its opposite *evil prejudice*, which ariseth from evil causes; I shall instance in two.

“1. Tradition, not warranted by Scripture. There was a common opinion among the *Jews* received by such a Tradition, that the *Messias* at his first coming, would set up a glorious worldly Kingdom amongst them, like that of *David* and *Solomon*, and that he would free them from their subjection to the *Romans*, and make them Rulers of the earth. This error wrought ill effects, not only in the unbelie-

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ving Jews, whom it hindred from receiving Christ, when he was come in the flesh by their being offended at him, for his outward, mean, and afflicted condition, and death on the Cross; but also in his own Disciples, whom it hindred from understanding and believing whatsoever Christ spake of his sufferings and death. Yea, this errour was so deeply rooted in them, that after Christs Resurrection they asked him, *Lord, wilt thou at this time again restore the Kingdom to Israel, Acts 1. 6.* Christs answer in ver. 7. shews, that they erred about the time, intimating that this was not the season, but another time was appointed for that, viz. at *Christs second coming for the salvation of all Israel.* Yet concerning this his *second coming*, to set up his Kingdom on earth, some acknowledge no kingdom of Christ on earth, but spiritual and invisable in the hearts of the elect. The kingdom of Christ hath indeed been set up by his effectual operation of the spirit in the Ministry of the Gospel, from the first publishing of the Gospel, according to *Psal. 24. 7, 9. & 110. 2, 3.* But there is another, a *Political Kingdom of Christ* to be set up in the last times, foretold by *Dan.* in Chap. 2. 44, 45. & 7. 14, 18, 22. to 28. and by the Angel *Gabriel* unto the Virgin *Mary, Luke 1. 32, 33.* and by the Apostle *John*, in *Rev. 19. and 20. chap.* Yea, and all the Prophets from *Samuel*, and those that follow after, as many as have spoken, have likewise foretold of these days: As *Peter* saith, *Acts 3. 24.* But about this also they, who of late were called *fifth Monarchy-men*, did err on the other hand, especially two ways. First, By anticipating the time, which will not be till the pouring out of the sixth and seventh Vials. Secondly, By putting themselves upon a work

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work which shall not be done by men, but by Christ himself, *sitting upon his white horse, who will in righteousness judge, and make war, who hath eyes as a flame of fire, and a Name written that no man knew but himself, and will be clothed with a Vesture dipt in blood.* (according to that Prophecie in *Isa. 63. 2.*) and his Name is called the word of God. And the armies which were in heaven follow him upon white horses, clothed in fine Linen white and clean, *Rev. 19. 11. to 15. &c.*

“2. The second evil cause, from whence this evil prejudice ariseth, is from the abuse of these “spiritual truths by carnally-minded persons. Such were those carnal *Chilists* or *Millenaries*, who dreamed of a worldly happiness consisting in carnal and sensual contentments to be enjoyed in the 1000 years, Prophefied of in *Rev. 20.* The loathsomeness of their absurd error, wrought such a loathing of their opinion in sundry godly Learned Writers, that they declined the literal exposition of the first Resurrection, *Rev. 20. 12.* Which will be of the just (as it is called in *Luke 14. 14.*) in the beginning of the thousand years, when Christ will judge Antichrist and other living enemies of his Church, and after the end thereof will be the general Resurrection to the general judgment, as is noted and proved by that Learned man Mr. Mede (who was no phanatick, as the Prelates themselves will grant) out of *Rev. 20.* and other places of Scripture. This kingdom of Christ must be placed (as he saith) between Christs appearing in his kingdom, and the last Resurrection of all the world unto the general judgment. (I suppose he meaneth according to *1 Cor. 15. 24, 25.* and so includes the finishing of the general judgment in the end of the world within the

time)

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time of Christs kingdom.) And that this is that kingdom of Christ whereof *Daniel* prophesied in *Dan.* 7. 13, 14. & 18, 22, 26, 27. and the Apostle *John*, *Rev.* 20. he proveth by two Arguments, and concludes, that they go about to take away the Pillar of Evangelical faith, concerning the glorious coming of Christ, who neglecting the Ancient Tradition of the Church, endeavour to transfer the prophesie in *Rev.* 20. elsewhither. Yet some expound the first Resurrection in a spiritual sense (declining the Literal) and understand it of the elects effectual receiving the truth; but this hath been done in all Ages, since the first publishing of the Gospel gradually, as *Prov.* 4. 18. and therefore is not the meaning of that prophesie. And Dr. *Thomas Goodwin* proveth the bodily Resurrection of the Martyrs from *Rev.* 20. 5, 6, 7. by clear and good Textual Arguments, in his Sermons on *Eph.* 1. 21, 22. p. 32. and on *Rev.* 5. 9, 10. p. 18. to the end. They also note that the thousand years wherein Satan was bound, begins in the year 300. after Christ, when the Persecutions of Christians by the Heathen Emperours ceased: But this agreeth not with the binding of Satan in the bottomless pit during that thousand years; for it is manifest, that since that time Satan hath by his instruments seduced and persecuted the Saints as much, at least, as at any time before: How then can it be said, that he was then bound for 1000 years? *Alstedius*, a very Learned and indefatigably industrious Writer, wrote a Book, wherein he proveth, that the 1000 years foretold in *Rev.* 20. are yet to come; and to avoid all appearance of symbolizing with the carnal Chiliaists, he Intituleth his book, *Diatribē de mille annis Apocalypsicis, non illis Christi*

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Chiliaſtarum & phantaſtarum, ſed B. B. Danielis & Johannis. And he placeth the happineſs of that time 1. In the Reſurrection of the Martyrs and their reigning on earth. 2. The increaſe of the Church, and the Conversion of *Iſrael*, and the fullneſs of the *Gentiles*. 3. The freedom of the Church from the perſecutions of enemies. 4. Their long laſting peace. 5. The Reformation of Doctrins. 6. The Majeſty and glory of the Church. 7. Their ſincere joy; whereunto may be added, “ ſuch a “ perfection of light, and holineſs, and love, as is “ attainable on this ſide of heaven. To conclude, when true principles are held forth in the Letter of any Text, and ſome draw falſe inferences from thence, let the miſ-collections of vain men be refuted, and the truth be declared, and the declaration thereof be accepted of all the Saints: How often doth the Apoſtle *Paul* complain of mens abuſing his holy Doctrins? Did he therefore avoid the holding forth of ſuch truths? No, he confirmed thoſe truths, and refuted the contrary errors with deteſtation. See *Rom.* 3. 3. to 9. & 5. 20, 21. with 6. 1, 2, & 9. 19, 20. And even that Doctrine which borders upon the Subject of the following Treatiſe delivered by him for the comfort of the Saints in, 1 *Theſ.* 5. 14. to 18. was abuſed by ſome whom he refuted in 2 *Theſ.* 2. 1. to 13. And the Apoſtle *Peter* profeſſeth his conſent with the Apoſtle *Paul*, and he addeth a deſcription of the new heavens, and a new earth, wherein dwelleth righteouſneſs, and this ſaith he, we look for according to his promiſe (that promiſe is in *Iſa.* 65. 17. & 66. 22.) which ſhall be here before the general judgment, and the end of the world, 2 *Pet.* 3. 7. to 16. This time *Paul* calls, the time of the manifeſtation

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of the Sons of God, for which he saith, the earnest expectation of the creature waiteth, in hope that then it shall be delivered from the bondage of corruption, into the glorious liberty of the Children of God, Rom. 8. 19. to 23. This state of things on earth, is called the world to come in Heb. 2. 5. Dr. Tho. Goodwin in his Sermons upon Eph. 1. 21, 22, hath acutely and judiciously proved, that the world to come meant in Heb. 2. 5. is a state between the state of the world as now it is, and the state of things after the day of judgment, when God shall be all in all. It is of purpose, and in a more special manner appointed for Jesus Christ to be King in. This he proveth clearly and at large, both from the Context in Heb. 2. and from Psal. 8. and from other Texts of Scriptures, of which I have not now time to speak, but refer the Reader to those Sermons of the Drs. mentioned, which are Entituled, *The World to come, or the kingdom of Christ asserted.* And the Apostle Peter, vindicated the Apostle Paul in this point against the unlearned and unstable, which wrested his words, as also they did other Scriptures (to extort a sense from them which they never intended) to their own destruction. Now the good Lord give us understanding in all things! and bless the Labours of this faithful Servant of Jesus Christ, for the good of many. I rest

From my study in N. Haven in N. E.
the 18th. day of Sept. 1667.

Thine in the Truth truly,

JOHN DAVENPORTE.

TO



TO THE READER.

THe scope of this Treatise, is to hold forth the calling of the Jews, their reduction into their own Land, and the glorious estate of the Church which shall then be. Some have conceiv'd there shall be no other calling of them, than what was at their return out of the Babylonish Captivity. It's true, that then some of all Tribes came out of the Eastern parts, and the twelve Tribes are mentioned, Acts 26.7. but Isaiah speaks of a Remnant left, which should be recover'd a second time. Some acknowledge the calling of the Jews, but not a National call, which the Apostle clearly intimates, Rom. 11.15. The Rejection of them was National, and such will be the Reception of them, which Cornel. a Lapid. acknowledgeth, only he excepts the Tribe of Dan. because none are seal'd of that Tribe, Rev. 7. but all Israel shall be saved, even that Tribe

Chap. II. II.

Vid. Crocium in Anti-weig.
c.13. p.380.

with

To the Reader.

with the others, not Israel the Elect, for that is no Mystery, but Israel the Jewish Nation, which was cut off, shall be call'd and saved, and that's a Mystery, Rom. 11. 25. Some do grant the whole body of the Jewish Nation shall be call'd, but not come into their own Land, for the Lord Christ hath prophesied, that their house shall be left desolate, but not for ever; it was prophesied of their former house, that it should be desolate, Isa. 6. 11. yet after it was restored and inhabited, and Christ intimates as much of this, Luke 13. 35. it should lie desolate till he came again: Then it shall be restored and inhabited by the Jewish Nation. At that time the thousand years mentioned, Rev. 20. 4. will begin, and a glorious state of the Church be in the world, exceeding any condition it hath ever yet been in. This glorious estate some will not own, because they would not have people look for a greater glory than their present Church hath: Some call it Heresie, so the Doctrine of Christ was call'd in Pauls time, some say it is Novelty, and thereupon dislike it, but its ancienter than Justin Martyr, its an Apostolical truth, Rev. 20. 4. Those who had suffered for the witness of Jesus lived and reigned with Christ a 1000 years: but its not said, they lived again. In the next ver. it's said the rest, οὗτοι οὐ ζήσουσιν, they lived not again, therefore the others did: and this living again, is call'd the first Resurrection, which cannot be meant of regeneration, for they were regenerated before they suffered. They lived and reigned. It may be worthy inquiry, whether these souls be not the New Jerusalem coming down from God out of heaven, and so be the Tabernacle of God with men, and fulfil that Rev. 5. 10. We shall reign on the Earth, what need a new heaven, and a new earth, if the reigning with Christ be spiritual and

Trap in loc.

Christ a 1000 years: but
its not said, they lived

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To the Reader.

heavenly, so they reigned during the old heaven and earth; but these passed away, and new were made, Rev. 21. 1, 2, 3. Wherein shall dwell Righteousness, 2 Pet. 3. 19. &c. Of these three things, viz. the call of the Jews, their possession of their own Land, and their glorious estate, the Author of this Work hath spoken both Learnedly and judiciously: and though he touch upon the time when these things shall be, yet he doth it with great wisdom, moderation, and caution. He doth not fix the α and ω of time, which many having done, have exposed themselves to censure. He conceives the time to be near, and gives good grounds for such a conception, and two signs thereof, viz. the sleepiness of wise and foolish Virgins, which imports the Bridegroom is near and coming, and the present shakings of Nations, which are fore-runners of deliverance. God shakes foundations and pillars of States when he is about doing great things for his people, Joel 3. 16. Jer. 50. 46. Unto these may be added, First, The strong workings of mens spirits at this day; for not only Protestants, but Papists, Jews, Turks, Mahometans, and other Idolaters do expect some great Revolution of Affairs, as Travellers that have been amongst them do relate. Secondly, The wickedness of Potentates indulging their lusts, abusing their power, ruling by their own will, persecuting those are good, and interposing unduly in the things of God, and oppressing the poor. Thirdly, The great distractions and confusions which are at this time in the Governments, Counsels, and Transactions of worldly Rulers, States, and Kingdoms, their Foundations are out of course, and they know not what to do. These and many others do raise the Faith and expectation of observing men, that the Lord will shortly appear, and do some wonderful things for his people. Reader, this Work needs not letters Commendatory, it speaks for it self, being Learned, Elaborate, well-

To the Reader.

*well-composed, containing many Mysterious truths and
masters of great weight, with Rules to understand the
same. Buy and try what worth is, and you will find the
the Author hath cast into the treasury of the Church not
λεξιλόγιον, not δυνάμιον, but τάλαντον, which will en-
rich thy understanding, and find acceptance with thee and
those who have their senses exercised to discern such things;
and put thee and them upon praying, that the Lord would
appear in glory, build up Sion, and save all Israel,*

Which is the prayer of him that loves
truth, and thee in the truth,

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TO THE READER.

CONCERNING the calling of the *Jews*, which is the subject matter of the ensuing Treatise, the Apostle calleth it (a) *Rom. II. 25.*

(a) a mystery,

whereof he would not have us to be ignorant, although a point near of kin to the resurrection from the grave; for the receiving of them into grace again, shall be (b) the

coming together, the uniting, reviving, and raising of dry dispersed

(b) *Ezek. 37. 7—11.*

(c) *Rom. II. 15.*

bones, and as (c) life

from the dead. The conversion of the *Gentiles* was (d) once a mystery, and so is

this now of the *Jews*, (d) *Eph. 3. 3, 4, 5, 6.* and rather a greater;

For the *Gentiles* were never made partakers of so much grace, nor of so

great (e) priviledges as (e) *Rom. 3. 1, 2, & 9. 4, 5.*

To the Reader.

(f) *Luke* 14. 21, 23.

the *Jews*; Those were (f) the poor, the maimed, the halt, and the blind, begging in the high-ways and lanes, when the *Jews* were the only Citizens under heaven.

(g) *Acts* 13. 46.

(h) *Acts* 13. 45.

(i) *Acts* 7. 52.

These (g) put away the Gospel from them, and not only so, but (h) greatly envied it to the *Gentiles*; yea, (i) they kill-

ed the Lord Jesus, and their own Prophets,

(k) *1 Thef.* 2. 15, 16.

(k) and persecuted the Apostles, being contrary to all men, and forbidding the Gospel to be preached to the *Gentiles* that they might be saved, filling up their sins always, till wrath came upon them to the uttermost; And their posterity, from generation to generation, during these sixteen hundred years, have continued most obstinate contemners of Christ, and of Gospel-grace; And yet, This is the Nation of which such glorious things are spoken as to their conversion,

(l) *Hof.* 1. last.

when (l) the children of Judah, and the children of Israel, shall be gathered together under one head in that great day of Jezreel.

(m) *Rev.* 1. 1.

(m) In the Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things to come, we find not any express mention of the *Jews* conversion, and yet enough is spoken therein from whence we may collect it. Their calling is a *mystery*, and that Book a *mystery*, and it speaketh of their calling *mysteriously*.

To the Reader.

1. It is not for nothing, that many things are expressed in this Book after the manner of the Jewish Religion ; It mentioneth the (n) *Temple*, and (n) *Rev. 11. 1, 2.* the *Altar*, and them that worship therein, and the Court without the Temple, and of the giving it to the *Gentiles* ; It speaketh also of (o) *Mount Sion*, and of (p) *opening the Temple and the Ark of the Testament seen therein*, and (q) *the coming of the 7 angels out of the Temple*, and of (r) *God's people coming out of Babylon*, and of (s)

(o) *Rev. 14. 1.*

(p) *Rev. 11. 19.*

(q) *Rev. 15. 6.*

(r) *Rev. 18. 14.*

(s) *Rev. 7. 4.*

sealing an hundred forty and four thousand out of all the Tribes of the children of Israel, &c. Such forms of speech are frequently intermixed, as might draw the *Jews* to the study of the mystery contained in this Book, and to shew them, that God hath a respect to them as well as to the *Gentiles*, as touching what is therein contained.

2. Under the sixth (t) *Rev. 10. 5, 6, 7.* *Trumper, (t) The Angel* (which is *Jesus Christ*) *who sets his right foot on the sea, and his left foot on the earth, lifteth up his hand to heaven, and sweareth by him that liveth for ever and ever, that there should be time no longer ; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets.*

Now the question is, what this mystery may be which must be finished after the sounding of the seventh Trumper, which is the concluding Trumper,

To the Reader.

(v) 1 Thes. 4. 16.

after which none shall sound, till the (v) Lord himself shall descend from heaven with a shout, with the voice of the Arch-angel, and with the Trumpet of God, which

(u) 1 Cor. 15. 52.

is called the (u) last trumpet. This mystery then is such a one as is to be finished in the close, or last part of the world.

1. There is a mystery to be finished at the Resurrection of the dead

(x) 1 Cor. 15. 51.

saith the Apostle, (x) Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed. But this is not the mystery here meant, for we do not find this declared to God's servants the Prophets.

2. There is a mystery

(y) 2 Thes. 2. 7. Rev. 17. 5.

of iniquity, (y) such is

(a) Rev. 11. 15. —to the end.

Antichristianism, which must be finished and (a)

utterly destroyed under the seventh Trumpet. But neither is this the mystery here spoken of, which is called *The mystery of God*, whereas Antichristianism is *the mystery of iniquity*, and so the Devil's mystery.

3. This mystery then must be that of the calling and in-coming of the *Jews*, with the fulness of the *Gentiles*, for I find no other mystery. And this is

(b) Rom. 11. 25.

called (b) a mystery by the Apostle, and such a one also as hath been abundantly declared to God's servants the Prophets,

as you will see in the ensuing Treatise. And this interpretation of *the mystery of God to be finished under*

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the seventh Trumpet, answereth the scope of the Angel who spake of it to *John*. For the appearing of the Angel in that form, and the little book in his hand, and his taking that solemn Oath, are all consolatory to the Church greatly suffering under Antichrist during the sounding of the sixth Trumpet; and what can be more comfortable, than to hear that these sufferings of the Church are not long to continue, but the calling of the *Jews*, and coming in of the fulness of the *Gentiles*, the spreading of the everlasting Gospel, and enlarging the kingdom of Christ (so much narrowed by the power of Turk and Pope under the sixth Trumpet) and the final confusion both of Turk, and *man of sin*, are drawing on, and to be accomplished under the seventh Trumpet? So that this place in the Revelations of *John*, seemeth clearly to lead us to the calling of the *Jews*.

3. (c) We find the sixth Angel pouring out his vial upon the great River *Euphrates* whereby the water, thereof is dried up, that the way of the Kings of the East may be prepared. Now I humbly conceive, that the *Jews* lie fairest for the claim of this Title of *the Kings of East*. For they are called *Kings*, both when their rejection and calling again are (d) prophesied of. (d) *Isa.* 24. 21, 22, 23. And they are *Kings of the East*, as inhabiting especially the Eastern parts of the world, and rising also at their calling like the Sun, with great light and glory; as it is written, (e) *Arise, shine, for thy light is come*, and (e) *Isa.* 60. 1, 2, 3.

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the glory of the Lord is risen upon thee; for behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and Kings to the brightness of thy rising. As therefore they shall come from the East, so their calling and conversion shall greatly inlighten the world, like the rising Sun which runs his race from

East to West; And (f)

(f) *Mat. 24. 27.*

as the lightning cometh out of the East and shineth even to the West, so shall the coming of the Son of man be,

(g) *Rev. 16. 15.*

(h) *2 Tim. 4. 1.*

who shall come (g) as a thief in the night under the sixth vial, when he shall (h) appear at the

setting up of his Kingdom with more power and glory in the world.

And as upon these accounts these Kings may be said to be *of the East*, so will their possessions and inheritances fall to them, especially *in the Eastern parts of the world*, when the Turk (who now possesseth them, and who shall fall together with the Pope) shall be destroyed. But what is the preparing of the way of these Kings of the East? It is that

which is prophesied of

(i) *Isa. 62. 10, 11, 12.*

by (i) Isaiah; Go thorow, go thorow the gates, prepare ye the way of the people, cast up, cast up the high way, gather out the stones, lift up a standard for the people; Behold, thy salvation cometh, behold, his reward is with him, and his work before him. And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called a sought out, a City not forsaken. But how is their

way

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way prepared? By removing all impediments out of the way of their conversion. And what these impediments are, we shall the better understand, by considering, 1. Whither the *Jews* shall then go. 2. What to do. Whither shall they go? *viz.* Westward, to joyn with the Churches of the *Gentiles* in the beginning of the sixth vial, as hearing of the destruction of *Rome*, under the fifth. For then will their eyes begin to be opened to see Christ to be the true *Messiah*, when they shall see the most eminent judgment of God in the ruine of the seat of the Beast. After which the beast will survive for a time till the close of the sixth vial; during which interval, the *Jews* will be stirred up to joyn with the Christian *Gentiles*, to effect the final ruine of spiritual *Babylon*. To this end, their way must be prepared; How? By the drying up of the waters of the great River *Euphrates*, i. e. By diminishing and weakning the power of the Turk, who lyeth as the great impediment in this their way. For the waters of this great River, signifie the great power of the Turk, and the vast multitudes of people under his Dominion; for thus, the numerous host of the King of *Assyria* is called, (k) *the waters of the river*, (k) *Isa. 8. 7.* (*viz. Euphrates*) *strong and many*. And like as when the sixth Trumpet sounded, the four angels which were bound in the great River *Euphrates*, were loosed, and the number of the Army of the horsemen was *two hundred thousand thousand*, i. e. the power of the Turk was exceeding great: Even so, when the sixth vial (which answereth to the sixth Trumpet) is poured out, we have the contrary effect wrought, *viz.* the dry-

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drying up of the waters of *Euphrates*, i. e. the great abatement of the Turkish power. God now removeth this hindrance out of the way of the *Kings of the East*, who at present have two great impediments obstructing their conversion. 1. The Idolatry of *Rome*. 2. The power and prosperity of the Turk, the potent and professed enemy of Christianity. And though the first of these shall be removed in the ruine of *Rome* by the pouring out of the fifth vial upon the seat of the Beast, yet the second impediment lyeth still in the way, till by the sixth vial the waters of the great River are made foordable; and dreined so low, that the *Jews* may be able to wade thorow them to joyn with the *Gentiles*, to the utter overthrow both of Turk and Pope. How the power of the Turk shall be thus lessened, whether by intestine commotions, or by wars from abroad, or by the prevailing of the Gospel in his Dominions upon the fall of *Rome*, I know not; but it is certain, that the waters of *Euphrates* shall be dried up, and the way of the *Kings of the East* prepared; besides which, they must be dried up also to make way for the

Jews to repossess their own Land. (1) For God will bring again the capti-

(1) *Amos 9. 14, 15.*

vity of his people Israel, and they shall build the wast Cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also plant gardens, and eat the fruit of them; And I will plant them (saith the Lord) upon their Land, and they shall no more be pulled up out of their land which I have given them. And this preparing the way of these Kings, is prophesied of under the exprellion of drying up great waters, as when the

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the Lord saith, (m) He (m) *Isa.* 11. 15, 16. with
will utterly destroy the *Isa.* 51. 10, 11. & 54. 11,
conuge of the Egyptian sea, 12, 13.

and with his mighty wind
will he shake his hand over the River, and smite it in the
seven streams, and make men to go over dry-shod; and
there shall be an high way for the remnant of his people
which shall be left from Assyria, like as it was to Israel in
the day that he came up out of the land of Egypt. When
the Lord delivered Israel out of the Land of Egypt,
he dryed the Red sea to prepare their way thorow
the Wilderness into Canaan; And when he deli-
vered them out of Babylon, observe what is said a-
gain; (n) He saith to the
deep, be dry, and I will dry (n) *Isa.* 44. 27, 28.

up the Rivers; that saith of
Cyrus, He is my shepherd, and shall perform all my
pleasure, even saying to Jerusalem, Thou shalt be built,
and to the Temple, Thy foundation shall be laid. Now to
these places the Holy Ghost alludeth, when it is
said, The sixth angel poured out his vial upon the great
River Euphrates, that the way of the Kings of the East
might be prepared.

4ly, There is something yet further in the Book
of the Revelations pointing to the conversion of the
Jews. For it is remarkable, that the *Apocalips* speak-
eth Hebrew three several times, though only in three
words, but still in passages very applicable to the
Jews. 1. It is said of the King of the Locusts (which
is Antichrist) (v) that his
name in the Hebrew (o) *Rev.* 9. 11.

tongue, is Abaddon, but
in the Greek tongue, his name is Apollyon. It is
said by some of the Book of the Revelations, That
every

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every word is a mystery; certainly some words there in are so more eminently, and among others these two, *Abaddon* and *Apollyon*; both signifying, one that is a destroyer, viz. of men, such as is Antichrist; And his name is here expressed both in *Hebrew* and *Greek*. 1. In opposition to *Jesus Christ*, *Jesus* being an *Hebrew* name, signifying a *Saviour*, and *Christ* a *Greek* name, signifying anointed. 2. To denote, that, as *Christ* is the *Saviour*, so *Antichrist* is the destroyer, both of *Jews* and *Gentiles*; for so he is by his *Idolatry*, at which the *Jews* are offended, and with which the *Gentiles* are infected. 3. To shew, that as he hath destroyed both, so he shall be destroyed by both. (p) He

(p) 2 *Thes.* 2. 3, 8.

(q) *Rev.* 17. 11.

is the son of perdition, and shall go into perdition. (q)

Now, It is considerable, that the vials do answer to the Trumpets, so that what was done under the

(r) To this purpose, compare *Rev.* 8. 7. —to the end, with *Rev.* 16.

Trumpets as to the raising of Antichrist, (r) is undone by the vials in order to his overthrow.

The vials unravel all that sad work which was wrought by the Beast under the Trumpets. And therefore, whereas Antichrist was visibly and conspicuously placed upon his throne or seat under the fifth Trumpet, the same throne or seat of his (which is *Rome*) is cast down under the fifth vial; by the ruine whereof the *Jews* will begin to have their eyes opened, and to understand the meaning of *Abaddon*, the *Hebrew* name given him under the fifth Trumpet; And then they will begin to stir, and never desist, till (at last, under the

sixth

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sixth vial) they joyn with the *Gentiles*, to destroy *Abaddon* and *Apollyon*, the destroyer both of *Isra* and *Gentile*.

2. We have another *Hebrew* word, and we find it under the sixth vial, under which we have one of the clearest Revelation-proof of the *Jews* conversion. The word is *Armageddon*; about which the apprehensions of expositors are various; but it is taken by very many, and by all that I meet with, for an *Hebrew* word, denoting the name of the place where the Kings of the earth, and of the whole world, shall be gathered together to the battel of the great day of God Almighty. And who shall put this name upon that place, but the *Jews*, joyning with the *Gentiles* both against Turk and Pope? They shall have the honour of imposing it in their own language, after their ancient manner when they had obtained great victories over their enemies, as when they called the name of the place

(s) *Hormah*, when they (s) *Numb. 21. 4.*

destroyed the *Canaanites*; (t) *1 Sam. 7. 12.*

and (t) *Ebenezer*, and (v) *2 Sam. 5. 10.*

another time (v) *Baal-perazim*, when they destroyed the *Philistines*; and

(w) *Berachah*, where God destroyed the Nations (w) *2 Chron. 20. 26.*

that came up against *Jehosaphat*. This, I say, is conceived to be the occasion of the imposition of this *Hebrew* name, *Armageddon*, upon the place of the destruction of these enemies of *Jesus Christ*. Surely the Christian *Gentiles* will not impose an *Hebrew* name upon the place, but name it rather by a word of another language, were not the *Jews* (who shall have the pre-heminence in that

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that day) in conjunction with the *Gentiles* at the destruction both of Turk and Pope.

3. We have another *Hebrew* word under the same

(†) *Rev.* 19. 1, 3, 4, 6.

tions, in opposition to the

(γ) *Rev.* 18. 10, 16. 19.

lon; so that the heavens ring with *Alasses* on the one side, and with *Hallelujahs* on the other, at the ruine of the great whore. This then is an *Hebrew* word,

(*) Mr. *Ainsworth* on *Pf.* 104. *last*.

Let the sinners be consumed out of the earth, and let the wicked be no more; Bless thou the Lord, O my soul; Hallelujah. i. e. Praise ye Jah, or, Praise ye the Lord. The words are a prayer, yet a prophesie is implied in them, *viz.* that sinners shall, at last, be consumed out of the earth, and that will be when their ring-leader, *the man of sin* is consumed with the breath

(z) 2 *Thes.* 2. 3. with 8.

destroyed with the brightness of his coming. And the first and last time that this word is used in the New Testament is, *Rev.* 19. 1, 3, 4, 6. Now we find the

(a) *Rev.* 4. 10, 11. & 5. 9, 10. & 7. 10. & 11. 17. &

vial, and that is, *Hallelujah*, a word used (†) four times in the *Revelations*, in opposition to the cry of *Alas, Alas*, three times used by the Kings and Merchants (γ) lamenting the fall of *Babylon*;

often used in the *Psalms*, (*) and the first time that it is there mentioned is, in *Pf.* 104. *last*.

of Christ's mouth, (z) and, ὁ ἄνομος, that wicked, or lawless one, is destroyed with the brightness of his coming. And the first and last time that this word is used in the New Testament is, *Rev.* 19. 1, 3, 4, 6. Now we find the Churches of the *Gentiles* often praising God in the (a) *Revelations*. But we find not *Hallelujah*, till

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till we come to the sixth vial, whereof the 19th. Chapter of the Revelations is the exposition. For now the Jews are called, and the Lord God omnipotent reigneth, not in the ordinary way of his Sovereignty, so as he did always, but now (b) he hath taken to himself his great power and reigneth; which great power he seemed before to have laid aside, now re-assuming it, and making it manifest by two most eminent evidences obvious to the eyes of all men, viz. the destruction of the great whore, and the conversion of his ancient people the Jews. For now is fulfilled what was prophesied, (c) I will make her that halted a remnant, and her that was cast off a strong Nation; and the Lord shall reign over them in Mount Sion from henceforth even for ever. And Jesus Christ is now ready to appear to his ancients, and to accomplish what He himself did fore-tell them, (d) Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. This will be a time of great joy both to Gentile and Jew, when God shall be praised and glorified over and over in Hebrew. As for the Gentiles, they would not thus exult in the redoubled praises of God and the Lamb; and that too in a language proper to the Jews, if the seed of Abraham should not be among them: As Christ's kingdom would seem to want enlargement, so the Gentiles complete matter of praise and joy, without this

14. 3. & 15. 3, 4. & 16. 5, 7.

(b) Rev. 11. 17.

(c) Mic. 4. 7. Zeph. 3. 19, 20.

(d) Matth. 23. 39.

glo-

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glorious accession of the Kings of the earth into the kingdom of Jesus Christ; whereas now there is abundant cause to sing and triumph, and that too again and again, in *Hebrew*, when the Princes of the people shall be gathered together, even the people of the God of *Abraham*.

But I shall not detain you any longer from reading the complete Discourse of *Israel's Salvation*, which to me, in the perusal, hath yielded both delight and profit. I will not say much more, only I subscribe to the judgment of that pious, learned and judicious servant of Christ, who hath also prefixed his Epistle to this Treatise, a Book written in a plain and clear stile, only richly trimmed in the border. I have no more to add, but my longings for the accomplishment of the great things of these last days, and to say, O that the salvation of *Israel* were come out of *Sion*! When the Lord bringeth back the Captivity of his people, *Jacob* shall rejoyce, and *Israel* shall be glad.

Yours to serve you in Christ,

W. H.

THE

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THat there shall be a General conversion of the Tribes of Israel, is a truth which in some measure hath been known, and believed in all ages of the Church of God, since the Apostles days. For proof whereof it might easily be shewed that the (a) Ancients (Fathers as they are called) did many of them so believe. Yea even in the dark times of Popery, sundry (b) of the Schoolmen did assert this truth. And since the glorious light of the everlasting Gospel hath (according to the Scriptures) broke forth to the consuming of the man of sin, this amongst many other precious and holy truths, hath been abundantly born witness unto by the chief (c) Reformers of Religion in this and the last Century. Nor is it so much doubted of at this day, as heretofore it hath been. But there is another thing asserted in the subsequent Discourse which seemeth a Paradox unto not a few, that is to say, the notion of the Chiliaid.

Now I must confess there are many things that stick and sway with me, so as to cause me to be very slow in condemning simple Chiliaism as erroneous. One thing is,

(a) Sic inter Græcos, Origines, Chrysostomus, Theophylactus, Oecumenius, Gennadius, Dionysius, Clemens Alex. Ac inter Latinos, Ambrosius, Primasius, Hilarius, Bernardus, Haymo, &c.

(b) Beda, Aquinas, Anselmus, Carthusianus, Cajetanus, &c.

(c) Sic P. Martyr, Beza, Junius, Gualter, Piscator, Danaus, Polanus, Pateus, Morneau, Lud. Capellus, Perkinsus, cum multis aliis quos videtur citator apud Voet. in Disp. de Generali conversione Judæor. p. 127, 128.

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that I find it passed for current and unquestionable truth in the very next age to the Apostles. However now there are that dare affirm, that the notion of the Chiliad is Heretical, yet in the Primitive

(†) *Quidam ex his qui putantur recte credidisse supergrediuntur ordinem Promotionis Iusto. um, sed habent hæreticos conceptus. Qui universam reprobant Resurrectionem, quod mirum est si nec ordinem Resurrectionis sciunt. Iren. Advers. Hæres. l. 5. P. Penult. & ult. lege etiam. Justin Martyr Dial. Cum Tryphone Judæo.*

(d) *Ἐτίμεις εἰς τὸ ὀρθόγυρον κινεῖσθαι πᾶν τὸ χριστιανικόν, &c. Justin Martyr, ib.*

times, we read of (†) none but Hereticks that questioned the truth of it. Justin Martyr, who flourished An. 150. saith that he did (d) firmly believe the Instauration of Jerusalem, and the thousand years according to the Doctrine of the holy Prophets and Apostles; and moreover he saith, that no thoroughly Orthodoxal Christian ever doubted of it, only some Pseudo-

Christians, that dis-believed the Resurrection, denied the Chiliad also. Now (as Mr. Mede observeth) this is such a Testimony of Antiquity as is absolute, the like cannot be given again unto any extra-fundamental point of Religion. And Irenæus, who was contemporary with Justin Martyr, hath (e) as-

(e) *Iren. Contra Hæres. l. 5. c. 22.*

serted the Chiliad. Let it be considered, that Irenæus was the Scholar of Polycarp, which Polycarp was the Auditor of John the Apostle, and (as (f) writers affirm) saw Christ in the flesh. Surely the blessed

Disciple of such a Teacher would hardly have entertained such a notion, if there had been that Heterodoxy in it, which

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which some imagine. Likewise (g) Tertullian, (h) Origen, (i) Cyprian, (k) Lactantius, who lived in the second or third Century. I might add (l) Nepos, Coracion, Apollinarius, were all of them sufficiently (and if the reports of adversaries may be credited more than so) Chiliafical. Neither do I altogether slight the Testimony of Papias, who saith, he received the notion of the Chiliaf from the mouth of the Apostle John. I know, but matter not, Eusebius (m) his censure of Papias, any more than I would regard of Eusebius (and indeed some (n) judicious and learned men say little less) that he had σμυγδὸν τὸν ἱῶν. I

do likewise think, that Irenæus his testimony concerning Papias, that that John, who taught him the Doctrine of the Chiliaf, was indeed the Apostle John, is rather to be credited than Eusebius (a man that laboured to make the world believe, that the Apocalyps is not of divine Apostolical Authority) his story, who saith, it was another John, a private Presbyter only, which Senicr John is by Jerome [lege eum de Scrip. Eccles. in verbo] Johannis, & in verbo Papias] esteemed the Author of the second and third Epistles of John. Be it so, that the Author of these Epistles was the same John who taught Papias the Doctrine of the Chiliaf. Moreover it is of weight with me, that how-

(g) Contra Marcion. l. 1. c. 29. l. 3. c. 34. l. 4. c. 29. & de Resurrectione carnis, c. 25.

(h) Homil. 13. in Jerem. & contra Celsum l. 3.

(i) Lege Cyprian. in lib. de exhorta. Martyr. in Prasat. & c. 11.

(k) De Divino Premio l. 7. c. 24, 26.

(l) Vide Euseb. l. 3. c. 23. & 7. c. 19. & Hieron. de Script. Ecclesiast.

(m) Vide Euseb ubi supra.

it, if I should hear one say

(n) Beza in Prolegom. ad Apocal.

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ever many, yea, most of our Reforming Worthies have been against the Chiliad; yet some that have been inferior to none amongst our modern Classical Authors, have esteemed Chiliaism to be no error (much less heresie) but a Scripture truth. Alstedius is one, whose great learning and piety is known and acknowledged amongst all impartial

(o) In *Diatrib. de Milie Annis Apocal.*

(p) *Piscator insignis Theologus, de cuius eruditione quam sublimiter sentiam paucis explicare non possum: vix inter Scholasticos parem, certe superiorem, agnoscere non possum.* Twiss. *contra Armin de Prædest. l. 1. part. 1. Digr. 2. s. 4. c. 4 & de electione l. 1. part. 2. Sect. 25. Digr. 8.*

(q) In *Libro supra citato. p. 229.*

selves, even stars of the first magnitude, to bear witness unto this truth. Such as are now living I need not insist upon, otherwise I might mention those Reverend men of

(r) See his Sermons of the world to come, on *Eph. 1. 21, 22.* Printed Anno 1650.

(s) In his Sermon upon *Mat. 24. 30.* in *M. S. S.*

(t) Upon *Ezekiel c. 37. v. 24. p. 478.*

and followed with a glorious

(u) *Lege eum in Comment. Apoc. ad finem, & alibi passim.*

Judges, yet he (o) hath elaborately asserted the Chiliad. *Piscator* in *Dr. (p)* Twiss his judgment was an incomparable Divine, yet he was for a literal Interpretation of the Apocalyptic Chiliad. And (as (q) Alstedius testifiyeth) not long before his death wrote more fully upon that argument. And if we consider our English Worthies, not a few do present them-

God. *Dr. (r)* Goodwin, *Mr. (s)* Davenport, *Mr.*

(t) Greenhill, as assertors of the substance of the Chiliaistical notion. But amongst them that are now resting from their labours, reward of their works, there is *Mr. (u)* Mede, *Dr. (w)* Twiss, *Mr. (x)* Burroughs, *Mr. (y)* Burton,

(not

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(not to mention others) all of them great and famous propugners of the truth in their Generations, and these held the Chiliaid.

Surely then methinks men should take heed how they judge those things to be dreams and phantasies, which the most holy and eminent of the servants of God, that have had the greatest intimacy of Communion with him, & the largest discoveries of his secret and blessed Counsels, have esteemed as great and heavenly mysteries. It was a candid and ingenuous expression of Hieroms (however he were otherwise a bitter enemy to the Millenary opinion) that (z) although he could not wholly approve of it, yet he durst not condemn it, because many Martyrs and famous Doctors in the Church had so taught

If any should say, but our Divines have (some of them) termed Chiliaism (a) Heresie; It might be answered, That all is not Heresie, which good and learned men have so accounted. Witness (b) Austin's putting Aerijs in the Catalogue of Hereticks, because he opposed Prelacy, and stated fasts and festivals, and praying for the dead, &c. But the special reason

(w) See his Letters to Mr. Mede, Printed with Mr. Medes Works.

(x) See his Glimpse of Sions Glory: And upon Hof. 1. 11. & ch. 2. v. 18. & on ch. 3. v. 5.

P. 527

(y) See his Annotations to the Translation of Alsted's Diatribe.

(z) Licet non sequamur, tamen damnare non possumus; quia multi virorum Ecclesiasticorum & Martyrum ista dixerunt. Hieron. in Jerem. 19. ver. 10.

(a) Vide whitak. de Pontif. Rom. p. 330. & Rainold. de lib. Apoc. Last. 131. & A Sled Cro. vol. in Judice in verbo Chiliaistæ & Millenarii.

(b) Aug. de Heres. c. 43. Confer etiam Epiphani. Contra Arian. Heres. 5. Videsis Annobium, Advers. Gentis l. 4 Sub finem libri.

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why learned and judicious men have looked upon the notion of the Chiliad, as Heretical, is, because some that were for that opinion, maintained that the Saints after their resurrection should again live a sensual life, in the enjoyment of carnal pleasures. And truly such Doctrine as that let it be branded with the name of Heresie, and rejected with all abhorrency. Nevertheless to maintain that there will be heavenly and spiritual joys amongst the Saints upon earth during the great day, even Austin will acknowledge to be a (c) tolerable opinion, and that he had once an apprehension

(c) De Civit. Dei. l. 20. c. 7.

not much differing from that.

Again it swayeth something with me when I consider that the Chiliad was not denied until Antichrist began to reign, and other opinions far worse than that came in the room of it. And it sticketh more with me, that the first opposers of Chiliaism were faine to deny the divine Apostolical Authority (d) of the Apocalyps, and of the (†) second Epistle of Peter. In those days they acknowledged that indeed the Author of the Book of the Revela-

(d) Sic Dionysius Alex. apud Euseb. Hist. Eccles. l. 7. c. 20. Edit. Lat.

(†) See Euseb. ibid. lib. 3. cap. 3.

tion was a Chiliaist, and so was the writer of the second Epistle of Peter, but therefore they said (that so they might be sure to avoid Chiliaism) that neither that Epistle of Peter, nor the Apocalyps, were Canonical Scripture. These were desperate shifts. And it is not nothing with me, that those learned Worthies who wholly deny the Mil-

(e) Non satis longe inquit Cl. Voetius in Disp. de Regno Millenario v. 1259, 1260.) recedant a Chiliaismo qui su-

lenary notion, charge them with a tincture of (e) Chiliaism, who maintain that the Jews shall be re-

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possessed of the Land of their Fathers, and that they shall have an external temporal glory and happiness above other people; or, that there will a time come when the Churches shall for a thousand years be freed from persecution. Now all these notions pass for current amongst us. And therefore if indeed it be so that they favour of Chiliasm, let

those that believe them judge of what nature the notion of the Chiliad is, that they who oppose it find a necessity to deny those other with us received notions.

But above all, that which presseth me so, as that I cannot gainsay (taking it in a sober and spiritual sense) the Chiliafical opinion, is, That I take these four things for Principles, and no way doubt but that they are Demonstrable.

“1. That the thousand Apocalyptical years are not past, but future. If I were of that opinion, which indeed not a few learned men are of, that that time began either at the (+) birth or (f) passion of Christ, or at the (g) destruction of the Jewish state, or at (h) Constantines enthronization, I should then be far from believing as now I do: But let me say, that the Arguments alleadged for those Interpretations, are ea-

deorum Converforum habitationi corporali & pecuniaria separata eorum Politia tum Ecclesiastica tum civili. Vide Brightmannum, Finxam, Pannonium de circulo operum & judiciorum Dei. Franciscus, Lambertus Chiliasm laciniis sibi servare videtur dum spondet statum Ecclesie sine sectis, falsis Prophetis, &c. Hæc Voemius. Selneccerus (apud Prideux. orat) p. 120. habet eos pro Fanaticis qui Judeorum conversionem fore credunt, &c.

(+) Sic Aretius, Bilney, Wicleff, Walt. Brute, Croyatus, Benno, Cardinalis, &c.

(f) Sic Viegas, Pererius, Augustinus, Primasius, Beda, Andreas.

(g) Sic Junius, Pareus, Dent, Broughton, Bibliander, Jufferius.

(h) Sic Brightmannus, Majorius, Forbesius, Alcasar, Castiglius, Willerus, Gerhardus, Guild, & Cartwright in Col. i. 16.

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sily answered, and the contrary proved irrefragably (si quid ego judico) yea, and that I do not think it possible to make any complete (that I say not with Mr. Mede any tolerable) work of it in expounding the Apocalyps, except this be taken pro confesso, that the Chiliaad is yet future.

“ 2. I do likewise take it for a Principle, that the coming of Christ to raise the dead, and to judge the earth, will be within much less than this thousand years.

“ 3. I suppose, that received Principle among Divines will hold good, that the conversion of the Jews will not

(†) Lege Bedam in libr. de aeternitate Mundi. Estium ad dist. 47. l. 4. sent. Jos. Acoſtam de Temp. Noviss. l. 3. c. 11. Seeſam in Luc. 21. 24. Ac inter nostros, Zanchium de fine ſæculi, Perkins in symbol. Apost. ubi de ultimo Judicio, &c. Vossium in Theſ. Theol. & Hiſt. p. 221. vide etiam Hadnanum Finum in Flagello Judæor.

“ be till this present state
“ of the world is (†) near
“ unto its end. I say not
“ until the morning of the
“ resurrection be almost
“ ready to dawn.

“ 4. The Scripture is
“ to me exceeding clear,
“ that, after the Jews
“ conversion, there will be

“ a glorious day for the elect upon earth, and that this day
“ shall be of very long continuance.

There is not time here to expatiate upon these Axioms. otherwise I could urge a multitude of things to prove them. And if they be, (or if the two first of them be) granted, Chiliaſm followeth clearly and undeniably.

Thus have I given a summary account of what hath persuaded me to own that which is in the worlds account an incredible Paradox. Eusebius calleth it *παρεξόλογον*, and *ἀνεξόγον*, but I trust, though the notion of the Chiliaad (in the sense I accept it) be *παρεξόλογον* yet that it is not *ἀνεξόγον*.

The truth is, I was exceeding backward to entertain
such

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such a notion, and did long oppose it, as conceiving it might be at best an innocent error of some that wished well to the kingdom of Christ: But blessed be the Lord God who gave me an heart at that very time to search (according to my poor measure) the Scriptures and other Books which might be helpful in this case, both such as argued for, and such as argued against the Chiliad; and to look up to him that is in heaven and heareth on earth, that I might see and embrace the truth, and only the truth. And methinks, I would desire no more, if I could but persuade all serious and gracious men to go that way to work in this matter. But (alas) it is the great infirmity of many good men, that if any thing (though of never so circumstantial a nature, for as for fundamentals, let no one dare to question there) be voiced for an error they fall upon it in great zeal without ever looking up to heaven, that if what they oppose be truth, they might be convinced of it, as well as if it be otherwise that they might be strengthened in bearing witness against error, and hence the Lord never lets them see their mistakes. But as a learned and worthy Divine, (i) saith concerning Independency (so called) for a

(i) Dr. Owen in Review of Schism against Camdry p. 36.

man to search the Scriptures, and other writings impartially, and to look up to him that is the fountain of light and truth for his spirit to guide into all truth, &c. is a course that he would wish all men to beware of that would not be made Independents. So say I concerning that, and add withal, That it is a course I would have all men beware of that would not become sober Chiliasts.

All this notwithstanding, I am not of their judgment who usually pass under the notion of Millenaries. For I do not think that there are any more than two personal comings or Residencies of Christ upon the earth, spoken of in the

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the Scripture. Nor do I believe that Christ will reign personally upon the earth a thousand years before the day of judgment. Only I conceive, that the great and last day so much celebrated by the Prophets and Apostles, will begin at the final destruction of Antichrist, even then when the thousand Apocalyptical years shall begin.

Neither let any one be offended with the seeming Novelism which is in these notions. That hath been an old Artifice, whereby the enemy of truth hath kept the world from embracing of it. Who knoweth not that the Heathen

(1) *V. Lactant. de Origine erroris l. 2 c. 7, 8. Chrysost. Hom. 7. in 2 Cor. & in Orat. 2. Contr. Judeos & Camerarium in Catal. Caesarum in Theodosio. Ac revera hanc objectionem plane Ethicam, Clemens, Justinus, Origenes, Tertullianus, Ambrosius, Augustinus, abunde in suis Scriptis refutarunt.*

(1) pleaded Antiquity against Christians, and therefore would not receive the Gospel. And Papists are wont to charge Reformers with Novelism. And I do believe, that this is the reason why the Spirit termeth the Gospel Rev.

14. 6. the everlasting Gospel, even on purpose to contradict and confute that popish slander which accuseth the Reformation with Novelism. What though these truths have lain obscured a great while, during the dark reign of Antichrist? yet God hath his time to bring his truth to light, and he is not wont to do it all at once, nor all in one age, but by degrees. Certainly new discoveries of old truths ought not to be branded with the odious name of Novel opinions. But enough was said before to wipe off the dirt of such a calumny, when we shewed, that the Primitive and purest age of the Church believed the Chiliad, however now, amongst some, it is deemed a new and strange Doctrine.

If any should further object that in some places in this Discourse there is too much weight laid upon Rabbinical

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observations, &c. To that I would say; far be from us to give heed unto Jewish Fables; And since the Jews

(†) ceased to be the Church of God, and so have been forsaken of his Spirit, their writings (especially where they speak of Christ) are of far less worth than before that; yet I add, that there is a multitude of places in the New Testament (and in

the old too) which no one can clearly understand, except he be acquainted with the notions, customs, phrases, &c. which were formerly in use amongst the Jews. Many terms are found in the New Testament, which are not in the old, but are in the Jewish writings being in use amongst the Jewish Doctors whilst there was a Jewish Church, and from them (being consonant to the mind and meaning of the spirit) borrowed by the Apostles. So are the terms of Paradise, the (essential) word of God, the kingdom of Heaven, the kingdom of God, the second death, the day of judgment, the world to come, &c. And therefore these things cannot be clearly understood, except recourse be had unto those writings, to see what they meant by them. Why should we for the sake of the tares, reject the wheat also? of Jewish Interpreters it hath been observed (as is also said of Origen, ubi bene nemo melius, ubi male nemo pejor) that as when they do ill, they are the worst, so when they do well, they are the best expositors. In a word, we may find in some humane Scripts of the Jews, not only the same phrases, proverbs, parabolical notions, and expressions, but also the very same arguments made use of, for the very same end, which is to be seen in the blessed Scriptures of the New Testament. Therefore

(†) Lege Owen de Nat. & studio Theol. Hist. Quod aliqui de veteribus in Ecclesia Christiana doctoribus affirmarunt idem de Judæis dici potest Scriptoribus.

Quo Seniores eo saniores, quo juniores eo jejuniore. Consule Scripta Pagii aliorumq; hac de re dicentium.

sure-

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Surely a good and profitable use is to be made of those writings, and solid Criticisms may be gathered from them. They that are acquainted with the learned works of Dr. f. Amama, Buxtorf, Iac. Capellus, with his learned Brother Lud. Capellus, Lud de Dieu, Mede, Ains-

(†) Vide si libet ejus *Præfat. ad Annot. in Genes. ubi Pontificios, qui dicunt Protestantibus nimium Rabbinoꝝ scriptis indulgere, refutavit. Lege etiam Authoꝝ quos citat ante Annot. in Exod.*

worth, Hortinger, Heinsius, (†) Chr. Cartwright, &c. know full well the truth of this; let not any unlearned judge rashly, understanding neither what they say, nor whereof they affirm. If these things satisfy not, I know no other way, but we must be content to be called Judaizers: Nor is that reproach, since Egidius Hunnius, (the Lutheran) hath written a book de Calvinio Judaizante, much to be accounted of.

But I would not detain the Reader too long in the preface. Only remember, that this Discourse is the substance of several Lecture-Sermons preached in the ordinary course of my Ministry to a plain Auditory, and therefore not Elegancy of phrases, or wisdom of words (I thank Christ I have learned to slight such vanities in the sacred and awful things of God.) But (as far as the nature of the subject will permit) Truths plainly delivered, are to be expected; and that (in some poor measure) I trust the Reader will find.

However, it is a satisfying thought unto me, when I consider, that, as it is true, if what is here asserted be found flubble when the day of fire cometh, I shall have no reward for all my pains, studies, and poor indeavours in seeking to understand, and to evince these things unto others; so on the other hand, if what I have affirmed or propounded, (for in some things which are more disputable, nihil affirmo, sed propono) be built upon the golden foundation,

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tion, then in that day (which the Lord hasten) when every man shall receive according to his works, it will not repent me of what I have publickly taught or written, nor will they that have dis-believed and opposed these Truths, then at all rejoyce in what they have in that respect done.

Now the Lord fit us for what ever the birth may be which his divine and holy providence is travelling with at this day. Surely there is some great thing upon the wheel, and it seemeth as if it might be said, the captive exile hastneth; Do not the signs of the times begin to shew their faces very apparently? Do not the waves of the Nations begin to stir? Do not the floods lift up their voice? The Lord hath been opening his armoury, and bringing forth the weapons of his Indignation; a sound of Battel is in the Land, and of great destruction. Behold, they whose judgments it was not to drink of the Cup, have assuredly drunken, and art thou he (O Roman Antichrist, thou with thy upholders and followers!) that shalt altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. The Lord, the Lord of Hosts shall lop the bow with terrour, and the high ones of stature shall be hewen down, and the haughty shall be humbled. The Stars of Heaven, and the Constellations thereof shall not give their light. And although it may be, we may die in the storm, yet the Generations to come are like to see dayes of glory. Let us then give him, that turneth the shaddow of death into the Morning, no rest, till he make *Jerusalem* a praise in the Earth: For *Sions* sake, and for *Jerusalems* sake, let us not hold our peace, till the Righteousness thereof go forth as bright-

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brightness, and the salvation thereof as a Lamp that
burneth, that she may be a Crown of Glory, and
a Royal Diadem in the hand of the Lord.

From my Study in Boston N. E.

4^m. 21. 1667.

J. M.

THE



THE
MYSTERY
OF

Israel's Salvation opened.

ROM. II. 26.

All Israel shall be saved.



ONE of those great and glorious things which the world, especially, the people of God in the world, are in expectation of at this day, is, *The general conversion of the Israelitish Nation.* Now having a desire, whilst the hand of Christ shall continue me amongst you, to fulfil the Ministry which I have received in the Lord; I have therefore purposed with my self (by the help of the Spirit of Grace and Truth) to treat upon this subject: And so much the rather, by how much I perceive by the Word and Works of God, that the day is approaching wherein this great My-

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stery of God shall receive its accomplishment. And in order unto the *discoursing* upon this matter, the words which have been read unto you are pitched upon. For I know not any Scripture containing a more pregnant and illustrious testimony and demonstration of the *Israelites* future vocation, than this which we have before us; it being a main scope of the Apostle in this Chapter, to make known this Mystery unto the *Gentiles*. And this the Apostle doth elaborately prove, by many Arguments, both before, and in, and after this verse. We shall not stay upon any large (a)

(a) *Totius capitis Analysis lege apud. Willet de vocatione Judæorum, Cap. 3.*

Analysis of the words, The several Arguments insisted upon, may be

mentioned under the Reasons of the Doctrine (if the Lord will) hereafter to be spoken unto; It may now suffice to take notice, that in this *verse* there are three things contained; 1. A prediction, *All Israel shall be saved*. 2. The time when this prediction shall be fulfilled.

(b) *Et sic, pro, & tunc & pro tōte. Pareus in loc. Consule versionem Syriacam & Ethiopicam in Bibl. Polyglott.*

And so, i. e. (b) and then; which words bear reference unto the words immediately preceding in the former

verse; so that the sence may be, *When once* the fulness of the *Gentiles* is come in, then shall *all Israel be saved*. There is indeed a fulness of the *Gentiles*, which shall be after the conversion of the *Jews*, *Psal.* 98. 3, 4. In bringing in which fulness, the saved Tribes of *Israel*, shall be very instrumental, *Isa.* 66. 19. But there is also a fulness of the *Gentiles*,

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ities, which shall (*) pre-
cede the *Jew* conver-
sion, and upon which it

(*) *Videsis quæ habet Hen-
rius in Legat. Evang. ad In-
dos, cap. 4.*

shall follow immediately, *Luk. 21. 24.* 3. We have the proof of this prediction, and the Argument from which the Apostle proveth his prediction of *Israel's* salvation, is from divine testimony, (as saith he) *it is written*; *q. d.* If it be written in the word of God, that a deliverer shall turn away ungodliness from *Jacob*, then it must needs be true, that *all Israel shall be saved*; but it is so written, therefore this prediction is a most undoubted verity.

The words of the Text fall under the first of these particulars, *viz.* The prediction it self. And for the opening and clearing of the words, three things may be enquired into; 1. Who are meant by *Israel*. 2. What by all *Israel*. 3. What by being saved. Q. 1. *Who are here meant by Israel*: Ans. 1. *Israel* many times in the Scripture is put for those ten Tribes which revolted from the house of *David* unto *Jeroboam* in the dayes of *Rehoboam*. The ten Tribes are often called *Samaria*, the denomination being from the Metropolis, *Isa. 7. 9.* And *Ephraim*, because the first King over the ten Tribes was an *Ephraimite*, *1 Kings 11. 26.* But mostly they are called by the name of *Israel*, the denomination being from the major part: For the ten Tribes were the greater part of *Israel's* posterity, and therefore after the ten Tribes became a distinct kingdom, he that was King of them is stiled, *The King of Israel*, as the King over the two remaining Tribes is stiled *King of Judah*.

“ 2. *Israel* is sometimes put for those that did

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“ remain of *Jacob's* posterity, after that the ten
“ Tribes were by the *Assyrians* carryed into perpe-
“ tual captivity. The very same persons which are
sometimes called *Jews*, are at other times called
Israelites, *Mat. 10. 5, 6.* “ Go not into the way of
“ the *Gentiles*, nor into any City of the *Samaritans*,
“ but unto the lost Sheep of the house of *Israel*.
Now, the house of *Israel* there, doth note those that
were the posterity, not so much of the *Assyrian*, as
of the *Babylonian* captivity. And, *Act. 2.* They which
are called *men of Judea*, verse 14. are called *men of*
Israe, verse 22. So, *Rom. 9.* they who are called
Jews, verse 24. are called *Israel*, verse 31. Hence
Paul, that was a *Jew* of the Tribe of *Benjamin*, is al-
so said to be an *Israelite*, *Rom. 11. 1. 2 Cor. 11. 22.*
Phil. 3. 5. Consider also, *Luk. 1. 16.* And the rea-
son why the *Jews* are called *Israelites* is : 1. Be-
cause that is the more ancient and honourable name.
Israel is a name of power and principality; 2. Be-
cause there were many particular persons belong-
ing to the ten Tribes who lived in the Land of *Judea*.
See *2 Chron. 10, 17. & 11. 3.* When *Jeroboam* ad-
vanced his superstitious worship, there were many
out of all the ten Tribes who joyned themselves
with those that were looked upon as *Jews*, in contra-
distinction to *Israelites*, *2 Chron. 11. 13, 14, 16.* And
afterwards, in *Asa* his time, there was an abun-
dance of *Israelites* that fell from *Jeroboam* to the
house of *David*, Chap. 15. verse 9. And after that,
in *Hezekiah's* time, there were more *Israelites* that
joyned themselves unto the house of *Judah*, upon a
godly letter wh ch *Hezekiah* wrote to them to that
purpose, Chap. 30. verse 6, 10, 11. And after all
this, even when the seventy years of the *Babylonian*
captri-

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captivity were expired, many of the ten Tribes (and more might have done it had they not wanted gracious hearts) returned with the *Jews* unto the Land of *Canaan*. Consider *2 Chron.* 36. 23. with *Ezra* 2. 70. Now the posterity of those *Israelites* who returned out of *Babylon* to *Judea*, are (as some learned conclude) the (τὸ δωδεκάφυλον) twelve Tribes spoken of in the New Testament, *Act.* 26. 7. *Jam.* 1. 1. For they did consist not only of the Tribes of *Judah* and *Benjamin*, but there were many Families of other Tribes amongst them, whence they might come to bear the name of twelve Tribes. See *Luke* 2. 36. Wherefore. 3. *Israel* is often used "in Scripture as significant of both these, both the "ten Tribes, and the two Tribes conjoined, *Psal.* "114. 1. *Hos.* 11. 1. And thus we may understand *Israel* here in my Text. Though the two Tribes be principally intended, yet I would not interpret the words exclusively, as to the other ten Tribes, partly because it is a good rule in interpreting the Scripture, to give it the largest sense the words will bear, and partly because the ten Tribes shall be saved at last as well as the two Tribes.

Q. 2. What is meant by all *Israel*? Answ. There are divers interpretations which have been given (e) thereof. For, 1. Some

"think, that by all *Israel*
"is meant some Few
of all *Israel*. But that

(e) *Lege Voet. disp. de generali conversione Judaeorum,*
p. 126, 127.

cannot be the meaning of the words, for the note of universality, *All Israel*, will not bear such a particular restrained interpretation. That sheweth the Proposition to be an *universal*, and not a particular *Axiom*. Surely, the Scripture is not wont to use

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such *Akuologies*, harsh improprieties of speech, as to say *all*, when not all but a few only are intended. Besides, the *Apostle* opposeth that *salvation* of all *Israel*, which he predicts as future in the words of my Text, unto the *salvation* of a *remnant*, which at that present time when he wrote this Epistle to the *Romans* was accomplished, v. 5. "2. Others think, that

* *Aliqui Israellem spiritualem accipiunt, p̄uā omnes ex Judæis & gentibus credentes & salvandos. Ita Theod. August. Hieron. Casarius apud Nazian. verum patet Apostolum toto hoc capite non de spirituali sed de carnali Israele agere. Corn. a lapide in loc. sic etiam Estius.*

"by all (*) *Israel*, is "meant all the elect of God. But though it be a truth, that all the elect of God shall be saved, no link of that golden chain of salvation which beginneth in election, and endeth in eternal glory, can ever be broken, *Rom.* 8. 29, 30. And although it be likewise true, that *Israel* is sometimes used in Scripture for the elect of God, *Gal.* 6. 16. So *Rev.* 7. 4. All the elect of God, during the reign of Antichrist, are there called the sealed ones of the tribes of *Israel*; yet that is not the true meaning of all *Israel* in my Text, for the *Apostle* in this Chapter discourseth of natural *Israel*. We must know there is a double *Israel* spoken of in the Scripture;

1. There is spiritual *Israel*, *b. e.*—such as in respect of faith and Religion, are the Lord's peculiar ones, *Psal.* 73. 1. *Job.* 1. 48. *Rom.* 2. 28, 29. *Eph.* 2. 12. And in this respect it may be that *Jether* is (e) called an *Israelite* (though he were a *Gentile* born) scil. in respect of his faith and Religion.

2. There is carnal or natural

(e) See Ainsworth on *Psal.* 14. 7 & in *præfat.* to *Annot.* on *Genes.* p. 3. Ita R. Salomo. conf. *Job.* Druſii Not. in *Sulpicii Severi Histor.* p. 103, 104.

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natural *Israel*, *b. e.* those that are by generation of the seed of *Jacob*, who was afterwards called *Israel*. Hence we read of *Israel after the flesh*, as well as *Israel after the spirit*, 1 *Cor.* 10. 18. *Rom.* 9. 4, 5. *Gal.* 4. 23. Now of this *Israel* doth the Apostle here speak, as you may see *Rom.* 11. 14. Nor indeed had he declared (*) such

a mystery as he speaketh (*) *V. P. Martyr in loc.* of, *verse* 25. if only he had said that the elect should be saved. Doubtless the *Romans* knew that before, whereas this salvation of *Israel* was a mystery that they little thought of, and thence behaved themselves too arrogantly and contemptuously towards the, at present, forlorn and rejected *Israelites*, which error of theirs our Apostle laboureth to correct, by informing them, that there would a time come when *Jews* should be saved as well as *Gentiles*.

3. "Others (d) there (d) *Sic Thomas Cajetanus, & Dominicus a Soto.*
"are, that by all *Israel*
"understand, all and
"every one of the natural posterity of *Jacob*. As if the Apostle's meaning were, that every particular person amongst the children of *Israel* should partake of this salvation; but in that there is a mistake also. For when this salvation shall take place, which is here spoken of, there will be divers particular persons amongst the *Israelites* that will stand it out against the call of God, for which they shall be destroyed, according to that Text, (f) *Act.*

3. 23. We may suppose, that some of the *Jews* will adhere obstinately to their old antiquated Ceremonies

(f) *Loquitur de finali Judaeorum conversione Lawen. script. p. 23.*

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monies, for which the Lord will be dreadfully provoked to cut them off.

(e) *Finis* on the calling of the *Jews*. So some (g) interpret, *Isa.* 66. 3, 4. Consider also, *Eze.* 20. 37, 38. And

many have alleadged *Dan.* 12. 2. to confirm this; which Scripture they do therefore interpret allegorically, as if the meaning of the place were, that after *Zion* is raised out of the dust of affliction, and brought out of that grave of sorrow and misery which at present the *Jews* are in, many of them shall perish for their iniquity. And indeed the arguments that are brought by those which favour this allegorical interpretation,

(h) *Vide Brightmanni Scholia* in *Dan.* 12. *Huit in loc.* & *Burroughs* on *Hos.* 1. 11.

(b) are of force against them that restrain the words to intend nothing but the ultimate resur-

rection of the last judgment. Nevertheless, in as much as the Church of the *Jews* in old time built her faith of the resurrection upon that very Text principally, and in as much as a literal interpretation of Scripture ought never to be rejected for an allegorical one, except necessity compel thereunto, I am slow to embrace a metaphorical sence of that Scripture, *Dan.* 12. 2. Why may not the true meaning of the place be this? *viz.* That after the *Jews* are brought into their own Land again, and there disturbed with *Gog* and *Magog* (not *Jehn's*, but *Ezekiel's Gog* and *Magog*, at the battel of *Armageddon*) who shall think with great fury to destroy the converted *Israelites*. After this shall begin the resurrection of the dead, some of which, namely, the Saints of the first resurrection, shall be raised

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to everlasting life ; but other some, *i. e.* the wicked, after the time belonging to the first resurrection is expired, shall be raised to everlasting shame.

This I do believe is the true scope of that place. He that is otherwise minded , let him abound in his own sense.

4. "Others think, " that by (i) *all Israel*, is " meant the body of the " *Israelitish Nation*. And that seemeth to be the genuine interpretation of the words ; for in other Scriptures, *all* is used to signifie many,

Mat. 3, 5. It is said, That *all Judea* was baptized by John, confessing their sins. Doubtless there were some in *Judea*, that neither confessed their sins, nor were baptized by John, therefore *all* noteth a multitudinous number : And so is *All* to be taken, *Isa. 66. 23. Joel 2. 28. 1 Cor. 15. 22.* and in many other Scriptures. So

when it is said, *All* (k) *Israel shall be saved*, *b. e.* very many *Israelites* shall

be saved. Yea, *all* here noteth, not only many, but most ; it signifieth not only a *Majority*, but a very full and large *Generality*. Hence the same thing is called *their fulness*, *Rom. 11. 12.* Now as when the fulness of the *Gentiles* shall be brought in, that must not be extended to every particular person, nor yet to a few only, but to the body of *Gentile Nations*, whom that prophesie doth concern ; so may we say concerning this *fulness of Israel*. Moreover, such as

was

(i) Mr. Strong in his Sermon on *Rom. 11. 26.* *Totus Israel nihil aliud declarat quam Israelis plenitudinem ; cui opponitur τὸ ἰσραηλικὸν τὸ κατὰ φύσιν. Sed notandum est de totâ gente in genere, non de singulis hic differi, ut de plenitudine gentium statuendum est.* Beza in *Rom. 11. v. 12, 26.*

(k) *Omnis Israel, i. e. multi Israelitæ.* Varablus.

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312
(1) Ἀποβολὴ πρὸς ἑλπίς. was *Israel's* (1) rejection, such must their re-assumption into divine favour be, *Rom. 11. 15.* But their rejection was not of every particular person, nor yet of a few only, but of the body of the Nation; so shall their salvation be *National*.

Q. 3. What is meant by being saved? *Ans.* In this salvation there is, 1. The term from which; 2. The term to which it shall be. 1. The term from which, viz. from a state of bondage and misery. And this is double, either, 1. *Temporal*; oftentimes in the Scripture, salvation is put for deliverance from temporal bondages and miseries, *Neh. 9. 27.* And this is part of the Apostles meaning here; for all *Israel* hath been in temporal outward bondage and misery this long time. It is now near 1600 years since the house of *Israel* was left unto them desolate; since which time the generality of the *Jews* have been in woful servitude, and hated and hissed at of all Nations, in almost all places of the world, as the Lord, many hundreds of years before it came to pass, threatned them, that for their disobedience it should be, *Dent. 28. 37.* *Thou shalt become an astonishment, a Proverb, and a by-word amongst all Nations, whither the Lord shall lead thee.* And ver. 43. *The stranger shall get above thee very high, and thou shalt come down very low.* And ver. 48. *Thou shalt serve thine enemies which the Lord shall send against thee, and he shall put a yoke of iron upon thy neck.* And ver. 68. *Thou shalt be sold to your enemies for bond-men and bond-women, and no man shall buy you.* I remember *Josephus* (m) Of Wars of *Jews*, lib. 7. (m) relateth, that infinite numbers of *Jews* were

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were exposed to sale at the *Roman* destruction of *Jerusalem*, till at last no one would buy them; and then surely was that word of the Lord fulfilled.

2. "This salvation implyeth deliverance from "spiritual *bondage and misery*. Hence in the Text it is expressed by turning away ungodliness. And salvation is very often used in the Scripture in that sence, *viz.* for deliverance from spiritual bondages, *Mat. 1. 24. Luke 1. 71, 74, 77.* And therefore when the Apostle saith, That *all Israel shall be saved*, this also is part of his meaning; That the whole nation of the *Jews* shall be *saved* from the blindness of their minds, *saved* from the hardness of their hearts, *saved* from the unbelief of their souls, *saved* from that curse and wrath of God which lyeth upon them, and which hath remained upon many of them, for more than 2000 and divers hundreds of years.

3. "There is the term unto which this salvation "shall be, *viz.* unto a glorious state of happiness. And this is, 1. *Temporal*. The *Jews* who have been trampled upon by all Nations, shall shortly become the most glorious Nation in the whole world, and all other Nations shall have them in great esteem and honour, *Isa. 60. 1, 3. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and Kings to the brightness of thy rising.*

2. "This salvation implyeth spiritual and eternal happiness. Usually, salvation in the Scripture is taken in that sence, for the communication of spiritual and eternal good unto the soul, *Mark 16. 16. 1 Pet. 1. 8, 9.* Salvation implyeth grace for the soul, and glory for the soul. And this is the main thing here intended. All *Israel* shall be saved,

i. e.

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i. e. they shall be converted unto God, they shall be made partakers of much grace here, and of eternal glory hereafter. The salvation of the world to come is comprehended under this saying, *All Israel shall be saved.* For the words may well have

(n) *Alludit ad dictum Hebraeorum, omnem Israelitam habiturum partem in futuro saeculo. Grotius, Hoc dictum vide in Trist. Synod. c. 10. Lege Capelli obser. in N.T. p. 120.*

reference unto a speech that the (n) *Hebrews* made frequent use of; *sc. That every Israelite shall have a part in the world to come.* Therefore everlasting life, which

shall be vouchsafed in the world to come, *Mark. 10. 30.* is here intended.

Having thus (by the help of Christ) cleared the ground-work and foundation, the Doctrine to be raised thereupon is plainly this.

Doct. That the time will surely come, when the body of the twelve Tribes of Israel shall be brought out of their present condition of bondage and misery, into a glorious and wonderful state of salvation, not only spiritual but temporal.

Now in the Doctrinal handling of this Truth, four things may be attended; 1. To shew that the twelve Tribes shall be saved. 2. When this salvation is to be expected. 3. Why all *Israel* shall be saved. 4. What kind of salvation it is, which all *Israel* shall in the appointed time partake of.

1. We are to shew, that the twelve Tribes shall be saved. And this is evident, if we consider, 1. That the two Tribes or *Jews*, 2. That the ten Tribes or *Israelites* (so distinguished in the dayes of old) shall be saved.

1. The two Tribes or *Jews* shall be saved. We shall

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shall not here insist upon such arguments as some have stood upon. *Austin* layeth weight upon a typical argument, *sc.* That as the *Gileadites* rejected *Jephtha*, but afterwards they returned to him again; so the *Jews* should reject Christ, but afterwards they should embrace him. And others (o) there are who lay much weight upon an argument drawn

(o) *Sic Willet, Beza, Fagius, &c.*

from the secret wonderful providence of God in preserving the *Jewish* Nation entire from mixtures with other Nations where they are dispersed. The providence of God

hath suffered (p) other Nations to have their blood mixed very much :

(p) *Vide Lazarum de Migrationibus gentium.*

As you know it is with our own Nation, there is a mixture of *British, Roman, Saxon, Danish, Norman* blood; but as for the body of the *Jewish* Nation, it is far otherwise. Let an *English* family live in *Spain* five or six hundred years successively, and they will become *Spaniards*; but though a *Jewish* family live in *Spain* a thousand years, they do not degenerate into *Spaniards*, (for the most part.) It is true, that a Genealogical distinction amongst the *Jews* is now perished, because the *Messias* being come, there is not now (though before that there was) any need of such distinction, yet a National distinction there still remaineth; whence some conclude, that there will be in due time a National conversion of that people. But albeit, this argument is not to be slighted; yet I chuse rather to build upon plain Scripture-proof. Consider then, *Zech.* 12. 6, 10, 11. And *Mat.* 23. two last verses. Where it is clearly intimated,

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intimated, that a day shall come when the desolated *Jewish Nation* shall account him blessed that cometh in the name of the Lord. And *Luke 2. 32.* Christ must become *the glory of his people Israel*, i. e. the *Jewish Nation*. Now, they did never yet own Christ to be their glory, he was *rejected of that Nation*

(q) Chap. 17. 25. there-

(q) Ἀπὸ τῆς γενεᾶς τῆς ταύτης. fore a time must come, when he shall be owned and gloried in, by that

People and Nation. Consider also, Chap. 21. 24. where our Saviour intimateth, that when the *Gentiles* have fulfilled their times of apostacy and iniquity, *Jerusalem* shall be no longer trodden under foot by them. One place more look into, *sc. 2 Cor. 3. 15, 16.* *Even unto this day, when Moses is read, the vail is upon their hearts: Nevertheless, when it shall turn unto the Lord, the vail shall be taken away.* The *Jews* might see from the writings of *Moses*, that the *Messiah* is already come; for the Scepter and Law-giver is utterly departed from *Judah*, therefore *Shiloh* must needs be come, *Gen. 49. 10.* And they might see this from the Prophets; for within 490 years after *Cyrus* his proclamation for rebuilding the Temple, *Messias* must come, *Dan. 9. 25.* whereas it is above two thousand years since that proclamation; and Christ was to come before the utter destruction of *Bethlehem*, and in the time of the second temple, *Mich. 5. 2. Hag. 2. 9.* whereas there is no *Bethlehem*, nor any Temple, for many a day; why then do not the *Jews* acknowledge Christ? Alas, there is a vail of miserable blindness upon their hearts, that they cannot, they will not, see the Truth: But, saith the Apostle, *This shall be taken*

away;

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away. And (saith he) *it shall turn*. What is that? I answer: (r) *It*, there may note the body of the *Jewish Nation*, or the words may be read, (s) *They shall turn* (i. e. the blinded minds of the *Jews* shall turn) unto the Lord.

2. "The ten Tribes shall be saved as well as the *two Tribes*. Some that have acknowledged a general conversion of the *Jews*, yet have denied that ever the ten Tribes should partake of that salvation: yea, even some (t)

Jewish Rabbies, have denied this; but methinks the Scripture is marvellous clear and full for this as well as for the former particular. You'll say, "But how is it proved, that the ten Tribes or *Israelites*, shall be saved as well as the two Tribes or *Jews*? *Ans.* 1. Because

we read often in the Scripture concerning *Israel's* salvation, as well as concerning *Judah's* salvation. Now though *Israel* in the New Testament doth sometimes note the two Tribes or *Jews* (as hath been said) yet, in the old Testament, *Israel* usually signifieth the ten Tribes, and not the *Jews* strictly so called. And it is an old observation, that (u) when *Israel* is put in contradi-

(r) *Empti-les. conversus fuerit, nim. Israel.* Erasmus.

(s) *Vide Heinsii exercit. in N. T. p. 398, 399.*

(t) *R. Akiba negat decem Tribus habituras partem in futuro seculo. At contrarium asserunt R. Eliezar, & R. Menasseh, ac fere universa Rabbimorum Schola.*

De conversione 10 Tribuum scribunt Brightmannus, Finxus, Alstedius, P. Cunxus, Justus Heurnius. Atque juxta Heurnium primo 10 Tribus convertentur, deinde Tribus Juda & Benjamin. Vide etiam Rivertum in Hof. cap. 1.

(u) *Certum est assentiente omnibus authoribus nostris Hieronymo, quod cum Juda cum Israele*

function

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conjungitur, per Israelem 10
Tribus intelliguntur. Menasich
Ben Israel in spe. p. 77.

inction unto *Judah*,
the one noteth the ten
Tribes, as the other the
two Tribes. But we read often of the salvation of
Israel, as in contradistinction unto *Judah*. See *Jer.*
30. 3. & 33. 7, 14, 24, 26. Moreover, the ten
Tribes are usually signified by the names of *Samarita*,
Gilead, *Achor*, *Carmel*, *Ephraim*, *Joseph*, &c. Now
the Scripture speaketh of a restauration to be vouch-
safed unto *Samarita*, *Gilead*, *Achor*, *Carmel*, *Ephraim*,
Joseph. See *Jer.* 31. 5, 6, 18, 20. *Zech.* 10. 6, 7,
9, 10. *Mic.* 7. 14. *Obad.* 19. *Jer.* 50. 17, 19.

2. "It is evident, that the ten Tribes shall be
"saved as well as the two Tribes, because there is
"a promise of the re-union of *Israel* and *Judah*, and
"that they shall become one entire body. Now that
could not be, if only the two Tribes should partake
of this salvation. There must a time come when
Ephraim shall not envy *Judah*, nor *Judah* vex *Ephraim*,
Isa. 11. 13. From the dayes of *Jeroboam* and *Rebo-*
boam, there were bitter envyings between the house
of *Israel* and the house of *Judah*, which could never
be healed: And at this day, there are most bitter
hareds amongst the *Jews*, one against another.

(*) קראים קראים

Legendo dicti: i. c. Textuales,
Scripturarii, de quibus vide
Hottinger. Thesaur. Philol. p.
40, 41. Selden de Anno Hebr.
Shikhard. in Bechia. Hopper.
p. 103. Buxtorf in Lex. Talmud
Rad. קראים Shindler. Lex
Pentag. p. 1648.

Those *Jews* which are
called (*) *Karaim*, that
is to say, a Sect of *Israe-*
lites which do only re-
ceive the Scriptures
without the *Talmud*) are
more odious than *Chri-*
stians are unto the *Tal-*
mudical Jews. Now there
must a time come when

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6, 7)

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this enmity of the Jews, both amongst themselves, & against the *Israelites*, shall be done away, and a glorious union be restored amongst them, as it was in *David's* time, or in *Solomon's* time, when the twelve Tribes were not divided into two distinct Kingdoms, so shall it be again. Consider *Jer. 3. 8, 18. Ezek. 37. 16, 19. Hos. 1. last.* This promise and prophesie will be fulfilled

(r) when all *Israel* shall be saved.

(r) *Cum Apostolus dicit, totus Israel salvabitur, alludit ad Ezek. 37. 22. Beza in Rom. 11. 26.*

“3. There is an express promise in the

“Scripture, that all the twelve Tribes shall be saved, and therefore not only the two, but also the “ten Tribes must partake of *this salvation*: And this promise is sometimes expressed under the notion of *all the house of Israel being saved*, *Jer. 31. 1. Ezek. 20. 40. & 39. 25.* And sometimes under the notion of *all the Tribes of Israel*, *Zech. 9. 1.* “The “burden of the word of the Lord in the Land of “*Hadrach* and *Damascus* shall be the rest thereof, “when the eyes of man, as of all the Tribes of *Israel* shall be toward the Lord. The meaning of the words may be, that the time will come, when the eyes of all the tribes of *Israel* shall be toward the Lord as one man, and then God will make fearful destruction amongst enemies.

4. *Jacob* prophesied, that the Tribes of *Dan* and *Joseph* should own Christ, *Gen. 49. 18, 26.* And from thence we may argue, that the ten Tribes shall be converted and saved, as well as the two Tribes.

Quest. But when will this salvation of *Israel* be accomplished.

C

Ans.

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Answ. That is the second thing to be spoken unto in the prosecution of this point. And in the first place, let me premise this *distinction*; That the salvation of *Israel*, (I speak of a salvation upon Earth) may be looked upon either as *inchoat*, or *consummate*. The *inchoat* salvation of *Israel*, I take to be at the conversion of the Tribes unto Christ, and their repossession of the land of their fathers. The *consummate* salvation of *Israel*, I take to be that glorious condition which they shall be in after the destruction of *Ezekiel's Gog and Magog*, when the Kingdom shall become the Lords all the world over, and his Saints shall reign upon earth: Now whatever you shall hereafter hear, I desire you would receive as with this distinction, otherwise there will seem to be a repugnancy in things which are indeed very consentaneous amongst themselves. Having then premised this distinction, let us proceed in the fear of God, to enquire, *when Israel shall be saved*. I might detain you about the computation of Prophetical and Apocalypitical times, but that would be less profitable for you, because, at last, you would be left at uncertainties; therefore we shall not insist there: But what I have to say in answer to this enquiry, may be laid down in sundry *Propositions*, which we shall (by the help of Christ) endeavour to clear unto you, from the Scriptures of Truth.

“*Propos. 1.* An infallible demonstration of the “exact time when *Israel* shall be saved, cannot “be given. The Apostle saith, *1 Cor. 13, 9.* *That we Prophecie but in part*; to be sure, it is true concerning the particular time, when Prophetical Mysteries shall be fulfilled, that therein our knowledge

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ledge is imperfect. After men have said all that they can say about this matter, all is but an humane conjecture, and not an infallible divine conclusion; as to the day, or Moneth, or year, when this salvation shall have its effect. Hence even the *Jews* themselves have a say-

ing, (w) "That the time (w) *Vide Menasseh-Ben-Israël, ubi supra. Sect. 27.*

"when the fifth Mon-

"narchy shall begin, is
"kept secret. An infallible demonstration of the exact time when *Rome* shall be destroyed can not be assigned, as is evident, because, if a man would form an argument, to make a *demonstration* of the time when that shall be one part of the argument, will be grounded upon humane testimony, *sc.* upon *Cronology*, and therefore the conclusion must needs be humane, and not di-

vine. For it is (x) a (x) *Conclusio semper est similis Antecedenti aut parti debiliiori. Ram. Dial. 1.2.c. 11.*

conclusion doth always follow the *pars debilior*

in any argument; if therefore either part of the argument be humane, then the conclusion issuing there-from must needs be humane also; and yet it is an easier thing to be *demonstrative*, as to the particular time when Anti-Christ shall be ruined, than to assign infallibly the particular time when the *Jews* shall be converted, for the year of Anti-Christ's downfal is noted in the Scripture (did we but know when to begin the account) *scil.* That it must be 1260. years after his first rise and reign; but I cannot, for my own part by searching find out, that the particular year when the *Jews* shall be converted, is any where in all the Scripture once mentioned. If

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know many are wont to alledge that place, *Dan. 12. 11.* to prove that the *Jews* shall be converted at such or such a time: But truly, I do believe that those 1290. days which *Daniel* there speaketh of are past

(y) That those 1290. days are past, is the judgment of *Arnoldus de Nova Villa*. The Author of Problems concerning Anti-Christ, pag. 186. Mr. Stevens in his Calculation of the number of the beast. Mr. Symonds on *Apocal.* p. 93. *Mede de numeris Danielis.* & alibi sparsim *Wolpius in Cronol.* p. 116. *Alsted Cronol.* c. 6. *Lud. Capel, in Specul.* p. 37. and Dr. *Twiss* in Letters to *Mede*.

and gone long ago; (y) nor is it any new or singular opinion so to think. Besides, the Scripture doth more than obscurely intimate, that the day of *Israel's* salvation is known unto the Lord alone, and that therefore it is not for us to be curiously prying into that which the Father hath kept in his

own power, consider *Psal. 102. 13.* *Zeck. 14. 7.* *Acts 1. 6, 7.* And therefore it is not good to be bold and definitive in determining the particular time, when either this or other Prophecies in the word of God shall be fulfilled, especially, considering how the adversaries of the Truth have been hardned by false and peremptory timings of such matters as these we are speaking of.

“*Prop. 2.* When the salvation of *Israel* is near
“unto its accomplishment, the mystery of it shall
“be more clearly and fully understood, than in former times it hath been. For it is a true and ancient observation, (z) *That the event is the best Interpreter*
(z) *Omnes Prophetiæ priusquam habeant effectum, ænigmata & ambiguitates sunt hominibus: Cum autem venit tempus & eventus, ita quod Prophetatum est, tunc Prophetiæ habent liquidam & certam expositionem.* *Iren. 2. 4. c. 43.* *Procopius Præf. ad Com. in Gen.* *Vide Usser, de Statu & succes. Eccles. c. 1.*

preter

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preter of Prophecies. It is now a great question which of the vials are past, and which future: But if God let us live to hear of the destruction of *Rome*, we shall then know which of the vials are past, and which are to come; and all the mystery of God will then be marvellously discovered. Besides, after-ages stand upon the shoulders of them which went before them, and therefore the age immediately preceding the fulfillment of these Prophecies, may well see further into them, than others have done. As in other Prophecies so in this, when the *time of the end is at hand, they are to be unsealed, Dan. 12. 4, 9. Rev. 22. 10.* And one reason of this is, because, when God is about to accomplish this great and glorious design of his grace and providence, he will have much prayer to be made for it, and therefore will he discover it unto his servants, that so they may be stirred up to cry mightily unto the Lord, that he would perform the intents of his heart.

“*Prop. 3.* Before this salvation of *Israel* be accomplished, the Pope and Turk shall be overthrown and destroyed. Hence, *Numb. 24. 24. He shall perish for ever, i. e. not Heber, but they that afflict Heber.* Either it is meant of *Assur*, i. e. the Turk, or else the meaning is, that *Chittim* shall perish, i. e. the (†) *Roman*,

who are of the posterity of *Chittim*, perish they must, and that for ever.

And of the destruction of both these enemies, doth *Moses* seem to prophesie, (*) *Dent. 32. 43.* consider the place at leisure. It cannot be un-

(†) *Sic Targum Onkelos & Targum Hierosol.*

* *Vide Hearnium libro supra citato. p. 144.*

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derstood of such enemies as did oppress the *Jews* before the first coming of Christ, for *the Nations*, i. e. *the converted Gentiles* (so the Apostle expounded the words, *Rom. 15. 10.*) will rejoyce at the destruction of these enemies, when as the *Gentiles* were not converted before the coming of Christ. Therefore the words are to be understood of those which at the time of the *Jews* future and hastning conversion, shall be their opposers and oppressors.

“1. The Pope, (Anti-Christ) shall be destroyed before all *Israel* be saved. Divines are wont to observe, that an heavy stumbling block in the way of the *Jews* conversion, is their judging of *all Christian Religion by Baptism*. Now, they hate *Iconolatry*, i. e. the Idolatry of image worship; God hath so plagued them for that sin, that even ever since the *Babylonian* captivity, they have dreaded it. And therefore seeing such hideous Idolatry amongst the *Papists*, until the Lord hath born witness against Popery, and for the Reformed Religion by the destruction of *Rome*; it is not to be expected, that the *Jews* will embrace the true Christian Religion. But the truth of this is further evident, if we consider, 1. That the four Monarchys must be destroyed, before the fifth or Jewish Kingdom be established, *Dan. 2. 44, 45. & 7. 21, 22, 26, 27.* And therefore it is said, *Rev. 10. 6. That there should be time no longer*: How, time no longer? is the meaning of the words, that there should be an utter ceasing of time? no, but (a) that there should be time no longer to the four Monarchys, especially, to the Roman Antichristian Monarchy; and then it follows in verse the 7th.

(a) *Vide Medium in loc.*

Th. t

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That the Mystery of God shall be finished. 2. "This
 "is further evident, because, there is no entring
 "into the Temple before all the vials be poured
 "forth, *Rev. 15.* last. As the Priests could not enter
 into *Solomon's Temple*, (*1 King. 8. 10, 11. 2 Chron.*
7. 8.) until the seven days dedication was over, so
 the *Priestly Nation of Israel* cannot enter into the
 Temple till the seven vials be poured forth. And if
 no man shall enter into that pure (Temple) Church-
 estate, which will one day be in the world, (*Rev.*
11. 19.) until all the vials be poured forth; surely,
 a whole Nation cannot enter into that estate before
 that time.

"3. The truth of this is likewise manifest, be-
 "cause the fifth vial shaketh *Rome* in pieces; where-
 "as the *Jews* are not converted till the sixth vial;
 yea, in the sixth vial their salvation is but begun, by
 clearing all obstacles out of the way, *Rev. 16. 10.*

The fifth Angel poured his
vial upon the seat () or (*) Gr. ἐπὶ τὸν θρόνον.*
throne) of the beast. Now

what is the seat of the beast, but *Rome*? That which
 was the seat of the Dragon, is the seat of the beast,
 so saith the spirit, *Rev. 13. 2.* But the City of
 (†) *Rome* is that which

was the seat (or throne)
 of the Dragons, i. e. the
 Heathen Emperours as
 acted by Satan, there-
 fore it is a vain thing for

(†) *Sedes quatuor. Roma, An-
 tiochia, Alexandria, Domus
 Sancti marii, sedes maxima est
 Roma.* Shindl. Lex. Pentag. in
 verb. נֹדָה ex Gr. Arab.

us to expect any *general conversion of the Jews*, un-
 til such time as we hear that *Rome* is burnt with
 fire.

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“ 4. This is yet further manifest, from *Rev. 19.* i. where it is said, after these things I heard a great voice of much people in heaven, saying, Allelujah, salvation, and glory, and honour, and power unto the Lord our God. What is the meaning of this? It may note unto us, that after *Rome* is destroyed, the *Jews* shall be brought into Christ; for *Allelujah* being (b) an

(b) See Mr. Cotton on the Hebrew word, may intimate, that the persons therein especially concerned,

are *Hebrews*, or *Israelites*; as when in Chap. 9. verse 11. there is both an Hebrew, and a Greek word used; it sheweth that both *Jews* and *Gentiles* were therein concerned; that both of them should be poisoned with *Mahometism*, and stung with *Saracenic* locusts: So here, the Hebrew word used, may signify that the Hebrew Nation is concerned. But when shall they say, *Allelujah*? the Text saith, after these things, i. e. after the pouring forth of the vials full of the wrath of God upon the Antichristian world, after the destruction of *Babylon*, which was described in the fore-going Chapter. And a great

(a) Interpreter hath well observed, that this manner of transition, to say, after these things is never used in the *Apocalyp*s, but when that which followeth is in time after that which went before.

Now then, if all these things be laid together, and weighed in the ballance of the Sanctuary, it is very evident that *Rome* must be destroyed before the *Jews* can be converted. And why may not this be

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one thing meant by (†) *the fulness of the Gentiles coming in*? sc. that when the *Gentiles* shall have fulfilled the days of their Antichristian Apostacy, and when the time is come that the *Gentiles* shall set themselves to destroy Anti-Christ, then all Israel shall be saved.

(†) *Plenitudo gentium non dependet à conversione Judæorum, sed viam ipsi sternit ut sequatur. Rectius igitur alii post delectam Romam Idolomaniam, & à medio sublatis Mahometismi blasphemias Judæos arbitrantur salutem consecuturos. Pri-deaux orat. de vocat. Judæor. vide etiam Alsted. diatrib. p. 78.*

Consider therefore *Rom. 11. 25. 26.* with *Rev. 17. 17. & Dan. 12. 7.* Consider, also 28 Chapter of *Ezek.* and you will find, that *Tyrus*, as a Type of mystical *Babylon*, must be destroyed before *Israel's* Redemption be accomplished. "And the *Jews* of old had it for a received principle, (d) that their "glorious time should not come, till *Rome* were "first made a desolation.

(d) *Consule Targum in Thren. 1. 22. & in cap. 4. ver. 22. Hinc illud R. Kimchii in Abdiam, Cum Roma devastabitur, erit Israeli Redemptio.*

"2. The Turk must likewise be destroyed before all *Israel* be saved. For that Eastern Anti-Christ (as some are wont to call him) having the Land of *Israel* in his possession, we may be sure they shall never peaceably enjoy the Land of their Fathers again, as long as he hath any power to hinder it; therefore judicious Interpreters (e) have expounded that Text, *Isa. 27. 1.* to be a Prophecie of the destruction of the

(e) *Sic Brightman in Apoc. 20. Dr. Stoughton de felicitate ultimi sæculi. p. 112. Finch calling of Jews. p. 135.*

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present Turkish power, and that this shall be before the salvation of the Tribes of *Israel* be accomplished, is very manifest from divers Scriptures, unto those that understand the meaning of the spirit in them: We shall endeavour by the Lords help to open two or three Scriptures that do hold forth the light of this truth unto us. One Scripture which saith as much as this cometh to, is that *Dan. 11. 44, 45.* "Tydings out of the East, and out of the North shall trouble him, therefore he shall go forth with great fury to destroy, and utterly make away many: and he shall plant the Tabernacle of his Pallace between the Seas, in the glorious holy Mountain, yet he shall come to his end, and none shall help him. Now for the right understanding of this Scripture, we must remember that the scope of the 11. Chapter of *Daniel*, is to shew what should befall the *Iews* under the *Persian, Grecian*, and *Roman Monarchy*.

(f) *Fidenter asserimus in sequentibus nullum sermonem esse de Epiphane sed alterius procedere Prophetam de quarto imperio loqui. Cocceius de Antio-Christo. p. 74.*

(f) This Roman Monarchy beginneth to be described in verse 36. and therefore the words which are translated,

And the King shall do according to his will (which hath occasioned many to Interpret the Text of *Antiochus*) may be read: For (g)

(g) *המלך* *Articulus vel notat id aliquis. Rex aliquis, ut Gen. 14. 13. & 9, 24. Dan. 9. 25. vel articulus respiciat ad antecedentia: Populus Romanus factus erat. ver. 18. & 30. Cocceius 16. p. 75.*

Articulus hoc loco non est ἀναπολυτικός, sed ut alibi nonnunquam solet, tantum certum & eximium quid designat, sic Isa. 7. 14. Mede. Consule ejus opera in folio. p. 1105. & p. 821, 826, 977.

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¶ (inquit Friedlibius in Theol. exeg. in Daniel) non est semper demonstrativam, &c.

¶ Sape nihil admodum notitiam juvat, sed adhibetur ex more lingue tantum, non raro piositice ad luxuriam usq; elegantem & suavem. Buxtorf. Thesaur. p. 351.

a King shall do according to his will: And if the words were so translated, the transition from the Grecian unto the Roman Kingdom would be much more evident: Moreover the Apostle *Paul* doth interpret the words, as descri-

bining (†) the *Roman Antichrist*, 2 Thes. 2. 4. And (†) Vide Grazeri Hist. Antich. p. 124.

in another place the same Apostle saith, that the spirit speaketh

(b) expressly, i. e. in the written word (ἐν τῷ ῥητι) (h) See Mede of the Apostacy of the last times.

1 Tim. 4. 1. that the Apostate Church (or the

Roman Antichrist) should do so, and so as you may

there perceive. Now where doth the spirit by word speak so, except in this place in *Daniel*; therefore

the words do contain a Prophetical description of the Roman state. Now observe further, verse 40.

'tis said *at the time of the end*, i. e. when this Roman Kingdom shall be under its last, (that is to say, the

Atichristian) state, *The King of the South shall push at him*, h. e. The *Saracens* who came out of the *Southern parts* should disturb and trouble the Antichristian world; And History doth abundantly mani-

fest the truth of that. (i)

And the King of the North must come against this Ro- (i) Lege Brightman & Huit. in Dan. 11.

man Antichristian state,

like a whirl-wind, h. e. the *Turks*, who arose out of the

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the North quarters, shall make dreadful destruction upon the Antichristian state; and who knoweth not that this divine prediction hath been fulfilled in those fearful devastations, which the *Ottomanical* family hath made upon the *Roman Empire*? And thus the Angel goeth on, even to the end of this Chapter, to describe this King of the North, for verse 41. 42, 43, 44, 45. will not agree with *Antiochus* his proceedings (as some would force the words) but they do most exactly agree unto the Turkish Empire; So then the sum is, *That the King of the North*, i. e. the Turkish *Ottomanical* family, shall after the *Israelites* are gathered together out of the Eastern and Northern parts, and repossessed of the Holy Land, endeavour with great fury to destroy them (*scil.* at the battel of *Armageddon*.) But this furious Turk shall come to his end, and then will follow that glorious salvation of *Israel*, which my Text speaks of.

Another Scripture which we may consider to this purpose, is that *Mat. 24. 29, 30.* *Immediately after the tribulation of those days*, h. e. after the last and forest tribulation of the Jewish Nation is over, *the "Sun shall be darkned, and the Moon shall not give "her light, and the Stars shall fall from heaven, "and the powers of the heavens shall be shaken, and then all the tribes of the Land shall mourn.* Now what is meant by darkning of the Sun, and Stars falling from heaven, &c? Some adhere unto a literal interpretation, as if

(k) *Bucanus* loc. *Com* 38. & 15. *Vide etiam Parei. Com.* in *Mat. 24. 29.*

the words did (k) signify frequent eclipses of the Sun; yea, some imagine that the Stars shall really fall from the heaven

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heaven to the earth; but this cannot be, for how should the Stars fall upon the earth, when one Star is greater than the earth? others there (l) are that suppose the darkning of the Sun, &c. may signifie sore calamities and troubles in the world; and that interpretation is not wholly to be rejected. But that doth not fully satisfie:

wherefore we must know that the Scripture hath many *Oriental notions* and expressions in it, which albeit they are not so usual amongst us, yet in former times they were most frequent. Now it was the manner in the Orient, to describe the political by the natural world (m)

so that they did signifie *Monarchs by the Sun*. See *Gen. 37. 9, 10. 2 Sam. 21, 17. 2 King. 20. 11.* And *inferiour Magistrates* according to the *Oriental*

description, were signified by *stars*. Hence it is said of *Antiochus*, that he cast down some of the host of heaven, and of the stars to the ground, *Dan. 8, 10.* meaning, that he destroyed some of the Jewish Priests and Magistrates, as you know is related in the story of the *Maccabees*. Hence the (†) King of *Babylon* is called *Lucifer, Isa. 14. 12.* And it is an usual thing in the Prophets, to describe the ruine of great States and Kingdoms, by saying, *The*

(l) *Solis obscuratio calamitates & tristem statum significat. Raupius in Januâ Theol. p. 534. Hinc Atticus scribens ad Ciceronem de Calamitosa tempore, Sol (inquit) mihi è mundo excidisse videtur.*

(m) *Hinc Achmetes in Disciplina Indorum, Sol (ait) ad Regis Personam interpretando refertur, aia maxima sidera ad viros Regis Amplissimos, &c. Consule Medium in Apoc. 6.*

(†) *Legatur Joh. Driedo de Script. Eccles. lib. 3. Tracta 3. Penultima.*

Sun

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Sun shall be darkned, and the stars shall fall from heaven.
See *Isa.* 34. 2, 4, 5. *Jer.* 49. 7. to 12. *Ezek.* 32. 6, 7. *Joel* 3. 15. *Hag.* 2. 21, 22. *Jer.* 4. 23, 25, 28. The overthrow of the Pagan Roman Empire, is described in such terms as these are, *Rev.* 6. 12, 13, 14. And so of the Roman Christian Empire, *Rev.* 8. 10, 11, 12. wherefore the darkning of the sun, and falling of the stars prophesied to be at the end of the present tribulation of the *Jews*, may signifie the ruine of great Monarchs and Kingdoms, and especially of the Turkish Monarchy.

(n) *Fixeb* Sum of Divinity,
chap. 9. p. 533.

A Learned (n) writer
confineth the words to
that particular, but other

Antichristian powers are likewise to be included.

It was an insolent and fastidious expression of one of the Popes, (o) that there

(o) *Gregorius 9. inter alia hoc
emblema Profert, Duo sunt lu-
minaria magna, Sol, hoc est
Papa, & Luna, hoc est impe-
rator. Alsted. Cronol. cap. 32.*

“ were two great lights,
“ the Sun (saith he) that
“ is the Pope; and the
“ Moon, that is the
“ *Emperour*; and truly,

when this prophesie shall be fulfilled, wot those Lights, they shall sit in obscure darkness: Nevertheless, though the ruine of other Antichristian powers may be comprehended under that expression, of *darkning the Sun and the Moon, &c.* yet the Turkish power is, I suppose, principally intended: And this must be before the tribes shall mourn, viz. with such a mourning as that, *Zech.* 12. 10.

A third Scripture, to prove that the Turk must be destroyed before the tribes of *Israel* be saved, is that, “ *Rev.* 16. 12. The sixth Angel poured out his
“ vial upon the great River *Euphrates*, and the wa-
ter

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“ter thereof was dried up, that the way of the
 “Kings of the East might be prepared. Now by
Kings of the East, the *Israelitish* Nation may be signi-
 fied; for *Israelites* are so called in Scripture even
 Kings, or a *Kingdom of Priests*, *Exod. 19. 2.* And
 there are that think (though that interpretation of
 the place is not to me
 satisfying) that by (p) (p) *Vide Brightman in Apoc.*
Kings of the earth, *Ila. 24. 16. 12.*

21. the Jewish Nation
 is meant. However the Scripture puts upon them a
 royal appellation, and they may be termed *Kings of the*
East, because when the *Israelites* shall be convert-
 ed, they shall especially come forth out of the *Ea-*
stern parts of the world. Therefore in that place be-
 fore mentioned in *Daniel*, it is said, that tidings out
 of *the East* should trouble the (Turk) King of the
 North: And such a thing as this I do believe is in-
 timated, *Ezek. 43. 2.* where it is said, *Behold the*
glory of the God of Israel came from the way of the
East, and his voice was like the noise of many waters, and
the earth shined with his glory: Consider the place,
 with *Rev. 19. 6.* But then what is meant by *Euphra-*
tes, “which must be dried up for the Kings of the
 “East?

Ans. 1. This may be understood literally,
 “that the River *Eu-*
 “*phrates* (and other Ri- **See 2 Esdr. 13. 47.*
 “vers also) shall be
 dried up for the *Israelites* to pass over, when God
 shall cause their captivity to return: For I would
 not unnecessarily reject
 † a literal interpretation
 of any Scripture, espe-

† *una eademq; Scriptura in*
multos deduci potest sensus:
summa tamen hac est tenenda,

cially

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quemq; locum suum certum habere sensum, simplicem & literalem. R. Solomon Jarchi in Prefat. in Cant. vide Hottinger. Thesaur. Philol. p. 236.

there might be a literal fulfilling of such Scriptures, which yet had a mystical interpretation, as in Rev. 8. 5. the *Earth-quake* there spoken of, is to be interpreted mystically of a great shaking brought upon the *Roman Empire*, in answer unto the prayers of the persecuted and martyred Saints; yet there was

(q) De quo Terra-motu scribit Ammianus Marcellinus, l. 26. cap. 14.

also at the same time a (q) literal fulfilling of that prophesie in a most horrendous *Earth-quake*, which Historians make mention of. And thus may we say concerning the exsiccation of *Euphrates*; and understand it both literally and spiritually. And this literal interpretation doth very well suite with other Scriptures: Read *Isa. 11. 15.* which intimateth unto us, that the Branches of the River *Nilus*, which hath seven streams, shall be dried up for the *Israelites* at their return, and so shall *Euphrates*, ver. 16. Consider also *Isa. 27. 12.* with *Zech. 10. 11.* And why should this seem incredible? *Iosephus*

(r) *Antiq. l. 3. c. 7.*

(s) *Brighman ubi supra.*

Pamphylian Sea was dried up for him and his Army to pass over in his expedition against the *Persian Empire*. And other (t) Historians do relate, that *Anno Dom. 1211.* appeared

(t) *Haiton cap. 16. refert Symonds in Apoc. p. 155. See the life of Glenchès l. K. of Tartars.*

cially considering that oftentimes in the New Testament it is said, that this and the other thing came to pass, that so

also at the same time a (q) literal fulfilling of that prophesie in a most horrendous *Earth-quake*,

(r) saith (albeit there (s) are that question the truth of that story) that in *Alexanders* time the

Empire. And other (t) Historians do relate, that *Anno Dom. 1211.* appeared

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peared a great *Comet*; and soon after the *Tartarians* came out of their seats into the European world, through the *Caspian Sea*, which gave them way miraculously, as an Angel had directed them. If there should be any thing of truth in these reports, which many judicious Authors have credited, it maketh much for a literal interpretation of the place we have before us.

But 2. By *Euphrates* may be meant the *Turkish Empire*: There are (u) especially two reasons (u) Confer *Brightman & Medum in loc.* to close with that interpretation (not excluding the former.) One is because I find that in another place in the *Book of the Revelation*, the *Turkish power* is signified by *Euphrates*, Rev. 9. 13, 14. *I heard a voice saying, loose the four Angels which are bound in the great River Euphrates.* The meaning of the place may be, That the Turks which lay on both sides the River *Euphrates*, and were divided into four *Sultanies* or *Kingdoms* should be let loose, partly by composing their civil dissentions, and partly by being united under one *Ottomanical head*, to make a dreadful irruption upon the *Roman Empire*. Again, *Euphrates* is used in the Old Testament, as being significative of the *Assyrian Empire*, Isa. 8. 7. *The Lord bringeth upon them the waters of the River, (w)* i. e. *Euphrates*, which, by (w) *Vide Targum.* way of eminency, is called the *River*. See 1 Kings 4. 21. *Psal.* 72. 8. & 80. 11. *even the King of Assyria*: So hat you see the King of *Assyria* is expressed by *Euphrates*. Therefore the Turk being the *Assyrian* of the world at this day, may

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may well be expressed by the same term. "So then
 "the sum of all is, that when it is said that *Enphra-*
 "*tes* must be dried up, that the way of the Kings of
 "the East may be prepared: It noteth, that divine
 "providence will by some means or other, bring a
 "fatal destruction upon the Turkish Empire, in
 "order to making the way clear for *Israel's* salvari-
 on. In a word, (and so I pass off from this proposi-
 tion;) *Rome* shall be destroyed before the conver-
 sion of the *Jews*: and as for the Pope and Turk, they
 shall be utterly destroyed after the *Jews* conversion,
 yet before or together with the consummate salvari-
 on of the Tribes of *Israel*. The utter destruction of
 all Antichristian power is in order of nature be-
 fore, but in time it doth synchronize with the con-
 summate salvation of *Israel*.

"*Prop. 4.* It will be in a time of very great
 "trouble when *Israel* shall be saved: As it is said
 concerning the second Temple, *Dan. 9. 25.* that it
 should be built in troublous times: So it is true of *E-*
zekiel's Temple (which the *Jews* are wont to call the
 third Temple, and that's one reason why they em-

brace not the Christian

(x) *Lege P. Galat. lib. 5. cap.*

10.

faith (x) because they
 say, when *Messias* co-
 meth, he shall build the

third Temple, understanding that literally, which
 they ought to understand only in a mystical sense,
Rev. 21. 22. And applying those things to the first
 coming of *Messias*, which belong to his second co-
 ming, I say it is true of *Ezekiel's* Temple) that the
 building thereof shall be in very troublous times,
 though after the buiding is finished, there shall be
 the most glorious times that ever were since the

world

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world began. Before *Sion* can be delivered, as to this last and great deliverance which my Text speaketh of, she must be in pain, and distress, and anguish. *Isa. 26. 17.* Yea, the Tribes of *Israel* must be reduced unto an extream hopeless, helpless estate as to man, or outward appearance before their great salvation shall break forth, *Ezek. 37. 11. Hos. 2. 15.* As when *Israel* was redeemed out of *Egypt*, they were in a most forlorn, and seemingly for ever undone estate, according to that Scripture, *Ezek. 16. 5.* (for that's the proper meaning of the place) so must it be with them again before this their great deliverance, *Jer. 30. 7.* *Alas ! for that day is great, what day is that ? even the day when Israel and Judah shall be returned to the Land of their Fathers, ver. 3. there is none like it, it is even the time of Jacob's trouble.*

Yea, I am perswaded, that after the *Israelites* shall be in their own Land again, they shall be brought into the greatest distress that ever any people were in in this world. *Dan. 12. 1.* *There shall be such a time of trouble, as never was since there was a Nation unto that same time.* And when is that ? even then when the *Israelites* shall again possesse the glorious holy Mountain, chap. 11. ver. 45. For even all the Nations of them which shall be destroyed with the fire that Christ shall be revealed from heaven in, shall combine against the converted *Israelites*, whereby they will be brought into marvellous distress : Let him that hath understanding consider for this, these Scriptures, *Joel 3. 1, 2. Zech. 12. 2, 3. & 14. from verse 1 to 12. Rev. 16. 14, 15. Mal. 4. 1, 2, 3.*

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And as it is true, that *Israel's* salvation will be in a time of very great trouble unto that Nation, so there must immediately precede this glorious day,

(y) *Quis ergo non videt magnam aliquam & horribilem totius mundi mutationem expectandam esse.* Gualt. in Rom. 11. Rom. 66.

(y) most dreadful shakings and overturnings, confusions and destructions all the world over. Well therefore might *Balaam* say, when

the inspiration of the Almighty moved him, *Alas, who shall live when God doth this!* Numbers 24. 23.

Before this salvation is over, the great battel of *Armageddon* must be fought, which will be the most terrible day of battel that ever was. Turk and Pope, and House of *Austria*, &c. the great Dragon of the bottomless pit acting and breathing in them all; you must expect that they will rally their broken forces, and combine together to destroy the Kingdom of Christ amongst *Jews* and *Gentiles*, and this will cause trouble and amazement, and a great shaking over all the earth, *Rev.* 16. 13, 14. Besides, before this day, God will be very terrible in his doings amongst the Children of men, he will overthrow great Kingdoms, and make Nations desolate, and bring defenced Cities into ruinous heaps: And therefore if now the time should be at hand wherein this mighty work shall be brought to pass, you must expect to hear that the devouring plagues of God are utterly consuming all things. Look then to hear of Pestilencies, Fires, Wars among the Nations, such as the like was never known since the world began. All *Europe*, *Asia*, and *Africa*, will be in a flame

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flame; when this day is come. (2) *Asia* is like to be in a flame of War between *Israelites* and *Turks*, *Europe* between the followers of the Lamb, and the followers of the beast, the worshippers of Christ and Antichrist; yea, then you must look to hear such dreadful, doleful things, that the first hearing of them will make your hearts to ake, ears to tingle, and your souls within you to stand amazed with horror. Consider *Luke 21. 25, 26, 27, 28.*—*Ἀπο- λυχόντων ἀνθρώπων, &c.*

(2) *Redibunt Iudæi ad terram suam vi & armis; & cum regna orientalia & Australia ad arma conclamantia, contra insurgent (Bessians interim in occidente vires recolligentibus contra ecclesiam Christianam, adeo ut totus orbis bello conflagrari videbitur) illi rebus præclare gestis de stratis hostibus frequentes victorias reportabunt, &c.* Author clavis Recusæ. p. 14.

“*Prop. 5.* There is reason to hope that the salvation of the Tribes of *Israel* is near to be revealed. Indeed to determine justly how nigh the conversion of the *Jews* is; for my own part, I look upon it, as presumptuous and unwarrantable, for the reasons before mentioned. Only in general, that the time is near, we may safely conclude. *Q.* But what reason is there for such a conclusion? *Ans. 1.* Because the Scripture saith that this work must be brought to pass in the last dayes, *Numb. 24. 14. Hos. 3. last. Jer. 30. 24.* In the latter days you shall consider it, *h. e.* when the latter days are come; then you shall understand the truth of this Prophecie, that your enemies shall be destroyed, and your selves saved. And indeed it will be in the latter part of the last days, when this salvation shall begin; for the *Jews* shall be converted, when Antichrist is near

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unto his total ruine. Now that the latter part of these last days are accomplished in some measure is evident, if we consider the characters of the last times laid down by the Apostle, *2 Tim. 3.* begin. It would be too long to insist upon all the characters of the last time, which the Apostle there doth mention. Only let us take notice of three or four of them, and then judge if we are not fallen into those times 1. *Mens shall be covetous*, that's one character of the last times; if we see men laying up a world of money, and unjust gain, procured by usury, by bribery, by selling Offices, and the like unrighteous practices, it giveth us sad occasion to think of this word. 2. *Unthankful*; when the best friends in the world are forgotten, and those that have been instruments of great deliverances, are requited evil for all their love; such ingratitude is a character of the last times. 3. *Truce-breakers*, when there are those that will promise any thing to serve their own ends, but never do as they have promised. And when the most *Solemn Covenants*, not only with men, but with God are made nothing of; this is what the word hath fore-told shall come to pass in the last times, four *Traytors i. e.* such as shall betray the Saints of God; for that is the Scripture notion of a Traytor, one that is false and perfidious to an interest of Jesus Christ.

(a) *Lege Cyprian ad Mag-*
num.

(a) Such an one as *Judas* was, is a Traytor, *Luke 6. 16.* and such as the

Pharisees were, are Traytors in the language of Scripture. So then, by these things it is evident, that the last times are come, and therefore the conversion of the *Jews* hasteneth.

2. That

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"2. That large measure of the spirit of grace
"which God hath given to some of his people, is
"a comfortable ground of hope that *Israel's* salvari-
"on is not far off: As when salvation is near to
come, men ought to be very holy, *Isa. 56. 1.* So
the Saints of God are wont to be so. When the
Lord intends to bestow eminent mercy upon his
people, he useth to prepare them for it, by pouring
abundantly of his Spirit upon them, *Luke 1. 17.*
Now the conversion of the *Jews* will be an eminent
mercy unto *Gentile* Churches, *Rom. 11. 15.* There-
fore before that day, the Lord will refine his peo-
ple. And hath he not done so? why have the Churches
of Christ been put into the furnace of late? Surely
it is that they might come forth, as gold cometh
out of the fire. Great tribulation is upon the Saints
in other places of the world, that so they might
come forth with their garments washed in the blood
of the Lamb. And doubtless, as the Lord God is
hardning the wicked for the day of destruction; so
he is sanctifying his people, and fitting them for a
day of great salvation, by the present judgments,
persecutions, and general calamities which are
come, and coming upon the world.

"3. The wickedness of the wicked, is grown to
"a monstrous height, and that is a sign it will not be
"long before the deliverer come unto *Sion*. When
righteous men are more and more righteous, and
when wicked men are more and more wicked, 'tis a
sign that the Lord is coming to finish the Myste-
ry of God, in creating the new world wherein the
righteous should dwell, *Rev. 22. 11, 12. Mal. 3.*
13, 14, 15, wherefore if we would know whether
this *salvation of Israel* be near or no, then we must

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consider whether the *Antichristian Generation* have filled up the measure of their iniquity, collate *Gen. 15. 16.* with *Luke 21. 24.* And truly, there is reason to think that the iniquity of the Antichristian world is almost full. For then is sin full, when according to all the dimensions of it, the measure thereof is filled up, *scil.* “when the breadth, and “length, and height, and depth of sin is fulfilled. And is it not coming to that apace at this day? sin hath filled up its breadth, when it is become universal. And how doth the iniquity of the Antichristian Generation abound in this respect? Have not some Lands received (if not the mark) the number of the beasts name, which once had almost wholly cast him off? Doth not Popery spread it self abroad, and prevail exceedingly? However to be sure, there was a time when all the world wondred after the beast. And sin hath filled up that dimension of its length when it hath been of long continuance. And hath not the iniquity of Antichrist been so? It might be proved, that the Blasphemy (*i. e.* the Idolatry) *Isa. 65. 7.*) of Antichrist hath continued above 1200 years. Again, sin hath filled up that dimension of its height when it is grown insolent against heaven, when there is sinning with an high hand, when hideous blasphemies are spoken against the God of heaven. Thus must it be immediately before the calling of the *Jews, Rev. 16. 11, 12.* And is it not so at this day? How do the wicked blaspheme God? Do they not blaspheme prayer, and blaspheme the word? Do they not blaspheme the Son of God? Again, sin hath filled up that dimension of its depth, when men are hellishly bent to do wickedly, when the sins of men are as deep as hell,

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hell, when they are full of rage and malice against goodness, which is the principal sin of hell. If we see that the Antichristian party is full of malice against God, against the Ministers of God, against the Saints of God, then know that sin is coming to its depth apace : So when the haters of the Lord are not bettered by judgments, but when the mighty hand of God is lifted up they trespass yet more against the Lord. These are signs that Antichrist is filling up his measure of iniquity, and so that the Redemption of *Israel* hasteneth.

“4. We may reason from that great and general expectation which is in the hearts of the Lords people, that the salvation of *Israel* is near to be revealed. It is ob-

servable, (b) that at (b) *Vide Hornbeck, contra Judaeos. l. 3. cap. 1.*

there were some that had at that very time great expectations of his coming. *Simeon* was one in whose heart God by his spirit, had put this earnest expectation, *Luke 2. 25.* And besides *Simeon*, there were many other gracious souls which were then looking for the consolation of *Israel*, verse 38. yea, it was generally expected that Christ would then appear. Hence the Woman of *Samarita* said unto our Saviour, *John 4. 25. Messias cometh in the present Tense, doth come ; and not in the future Tense, shall come ; q. d. We are now all expecting such a thing as this, the time spoken of by the Prophet for Messias coming is fulfilled, and therefore we conclude that now he is coming ; even so when the Lord is appearing to build up *Sion* (albeit a death may come upon those expectations for a while) he will raise up great hopes and*

expecta-

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expectations in the hearts of his people touching this matter: And that you see is strangely come to pass already, though I believe, many that have much confidence now, will ere long despair of ever seeing that which now they suppose (but very unreasonably as to the time) they shall see it may be the next year. Nevertheless it is not for nothing that the Lord hath raised such expectations in the world. And it is good for us from hence to draw a wife and sober encouragement unto faith and prayer, that the Lord would be pleased to accomplish this work so much looked for, and hasten it in its season.

“5. We may argue from the works of God, that the salvation of *Israel* is near to be revealed. The present disposition of divine providence maketh it evident, that God is about some great work. And why may it not be this work, or in order to preparing things for this great day of *Israel's* salvation? Consider well the workings of providence before this great and notable day which I am speaking of. “There must be wonders in the heavens, and in the “earth bloud, and fire, and pillars of smoke, the “Sun shall be turned into darkness, and the Moon “into bloud, *Joel* 2. 30, 31. Now when there have been terrible Comets, and many other amazing prodigies visible to the world; and when Towns and Cities have been desolated with fire, and the smoke of their burning hath darkened the Sun, and made the Moon to look as red as bloud; hath not this Scripture been fulfilled? Surely these things do declare, that some notable day of the Lord is at hand. Christ's first coming was signified
by

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by (c) a Comet, where-
upon *Casar* enquired of (c) *Lege Alsted. Cronol.*
one that went under the *cap. 49.*

notion of a Prophetess ;
what should be the meaning of that Comet ? and
answer was returned, that there was an Hebrew
Child born, (*viz.* Christ) that should be the great-
est man that ever was, and that there was a new Re-
ligion, (*viz.* the Christian Religion) shortly to
be set up in the world. And what if the providen-
tial coming of Christ to destroy *Rome*, and to convert
the *Jews*, should be signified by Comets and other
prodigies ? The ruine of the Jewish state by the *Ro-*
mans had *d fearful sights* to

fore-run it, *Luke 21. 11.* (d) *Vide Joseph. de Bello. Jud.*

And why may not their 2. 7. *cap. 12.*

restoration, and the
great changes which then shall come upon the
world, be signified by the same kind of providences ?
Add to this, the present shakings and dashings of
the Nations one against another, with that distress
which is upon the earth ; mens hearts failing them
with expectation of what is coming, and the waves
of many Nations begin to roar and lift up their
voice, so must it be when the Redemption of *Israel*
draweth nigh, *Luke 21. 25, 26, 27, 28.* That the
Lords name is near his wondrous works do de-
clare, *Psal. 75. 1.*

“ 6. The light of those truths which do concern
“ the calling of the *Jews*, is wonderfully broken
“ forth of late time. Not long since it seemed very
paradoxical to affirm, that ever there should be a
general conversion of the Jewish Nation : But that
truth of late hath gained ground much throughout
the

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the world. And albeit there have ever been some amongst the Orthodox that have in the general *The-
sis* concurred, that such a thing shall be in the ap-
pointed season; yet as to the glory of this day and
the happy time which then shall come and conti-
nue unto the Church, there hath been little known
in many ages during the reign of Antichrist: Only
in these late days, these things have obtained cred-
it, much more universally than heretofore; And
that's a sign that the time of the end draweth on a-
pace, *Dan. 12. 4, 9. Rev. 22. 10.*

“*Prop. 6.* Between the inchoation and the con-
“ summation of *Israels* deliverance, there will a con-
“ siderable space of time intervene.

From the time of *Israels* coming out of *Egypt*, un-
to the time of their quiet possessing the Land of
Canaan, there was the space of 46 years. Also the
second Temple was 46 years in building, (*John 2.*

(†) *Ego simpliciter accipio de
tempore quo extrui ab Herode
Captum erat templum, & ab
ipsis sudamentis instauratum.
A primis ab Herode jactis
Templi fundamentis, ad id mo-
mentum quo istud Christo ob-
spiciunt Judæi, fluxerunt præ-
cise 46. anni.* Lud. Capel.
Spicil. p. 60.

their opinion, who think those days are to be un-
derstood of natural, and

(a) *Sic Jurini, Broughton, Rol-
loc, Polinur, Willet, &c.*

20. (†) or in *Herods*
repairing of it.) And
some conceive that *Eze-
kiel's* Temple will be a-
bout 45 years in finish-
ing, because of the dif-
ference which is in *Da-
niels* numbers, chap. 12.
verse 11, 12. But al-
though I am far from
those days are to be un-
derstood of Prophetical days;
and therefore that they
were fulfilled in
(a) *Antiochus* his time)
yet I believe that both
the

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the 1290, and the 1335 days or years are past and gone, and that therefore no such conclusion can be grounded upon that place. Nor would I go about to determine how long this work of *Israel's* salvation shall be in finishing after once it is begun. I love not to utter things that have not (to my own understanding at least) a solid foundation upon the Scripture: Only I say in the general, it will be the work of some years. It may be some of you may think that if this work should now begin, that then it would be all over within a few Moneths, or within a year or two: but you will surely find your selves mistaken, for there are yet divers vials to be poured forth before this work be over. Now the pouring forth of a vial, doth take up a considerable space of time: Some

assign (f) the space of six times six (i. e. 36) years to every vial, (†) others a far larger space of time; but though those principles will not hold, yet every vial must have some considerable time for its pouring forth.

For a vial is (g) a vessel of large quantity with a narrow mouth; so that if a vial be full, it

must have some time to be poured forth. A vial is not emptied at once in an instant, but gradually. Therefore inasmuch as there are divers vials full of the wrath of God to be poured forth between the inchoation and consummation of *Israel's* deliverance; it is evident, that there must a considerable space

(f) *Sic Author Clavis Revelatae.*

(†) *Phiale aliquot saecula sibi possunt nec pauciora quam decem. Corterius, in Apoc. cap. 20.*

(g) *Φιάλη quasi πιάλη πλεον τὸ πλεον ἄλλης. Scapula.*

of

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of time intervene between the beginning, and the finishing of this work.

Let us then consider, that there is 1. *A preparatory salvation of Israel.* Hence we read of the way of the Kings of the East being prepared, Rev. 16. 12. "See also Ezek. 37. 7. As I prophesied, there was "a noise, and behold a shaking, and the bones came "together bone to his bone. When this salvation of *Israel* shall begin, it will make a noise, and a sound all the world over, even such a noise as shall make the Nations stand amazed. The dead bones when they begin to stir will make a rattling all the world over, and a shaking: As when the *Jews* were returned out of *Babylon*, there was a noise and a shaking, for the *Babylonian* Empire was shaken in pieces, and all the earth was moved at the fall thereof. Even so when the twelve Tribes of *Israel* shall be saved, *Babylon* shall be shaken, the *Turkish* Empire shall be shaken, the house of *Austria* shall be shaken, and other Kingdoms shall be shaken; and this shaking is preparative: Read the verses following. 2. There is a plenary salvation of *Israel*. This doth not take place till after the destruction of *Ezekiel's Gog* and *Magog*, i. e. the *Turk*, Ezek. 39. 22. And (which will be at the same time) the utter abolition of the man of sin.

"Prop. 7. When once God shall begin this work "of *Israel's* salvation, it shall be carried on with "speed and irresistible might.

"1. The work will be carried on with speed. And this may well stand with what before was said. For that which is long in respect of us, considering our hasty expectations, is in it self speedy, Hab. 2. 3. Luke 18. 8. All motions when they come near their

center

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center are most swift; As an arrow that is shot out of a bow, when it cometh near unto the earth is most speedy in its motion, so it is here. Hence it is said, that the *Israelites at their return shall even fly*, *Isay 11. 14.* Besides the Lord Jesus is eager in his pursuit, when once he is near unto the possession of his glorious kingdom upon earth: As Satan when he knoweth that his time is but short, he rageth exceedingly, and doth more mischief than ordinary, so may we say that the Lord Jesus will do more good in destroying the great enemies of his kingdom, than in the ordinary course of his providence hath been known: So that Christ will do more work, and destroy more adversaries in a few years in the last times, than in many years in former days. The heart of Christ doth even long to be possessed of his kingdom, when he seeth the time is at hand. Therefore the Lord will hasten this work of *Israel's* salvation in its season, *Isa. 60. 22.* when once the wheel is set a going, when once the Lord is upon the wing, he will come leaping over the hills like a Roe upon the mountains.

“2. The work shall then be carried on irresistibly.

Heretofore there have been attempts (as hereafter may be said more abundantly) towards the salvation of *Israel* which have all ended in miserable disappointments: But when the appointed time is come (though stops & seeming-retrograde motions there may be sometimes, that is a usual method of divine providence) it shall be carried on successfully at last. The Lord will pluck up the mountains by the roots when they stand in his way, *Zech. 4. 7.* No enemies shall be able to stand before the saved Tribes

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Tribes of *Israel*, *Numb.* 24. 8. *Zech.* 9. 13. For the Lord from heaven will fight for them : As when the Jewish state was destroyed by the *Romans*, the Lord did fight against them. And therefore *Titus*

refused to be crowned
(*g*) *Philestr.* lib 6. cap. 14. *Jo-* for that victory for (said
seph. de Bello Jud. 1. 7. c. 16. he) " *If their God had not*

" *fought against them*, I
" *could never have overcome them* : So when the Lord shall in mercy return them to the Land of their fathers again, he will fight for them, *Rev.* 16. 14. *Hos.* 1. 7. *Zech.* 9. 14.

And thus much may suffice for the *second* thing propounded to be spoken unto in the Doctrinal discussion of that great truth which we have before us. In the *third* place we proceed to inquire into the *Reasons* of this point. Why the Tribes of *Israel* shall be saved ? Briefly, there are such reasons as these to be assigned, why this salvation shall come to pass.

" 1. Because of the free rich grace & mercy of God: This was the very reason why God took the *Israelites* to be his people at first in the days of old, when they, and they only were the Militant Church, *Dent.* 7. 7, 8. And the same reason remaineth still to be given why the Lord will take them to be his people again. Why did not God cast off the *Israelites* sooner ? certainly they deserved it long before, but because of his own infinite grace and goodness, the Lord did not of a long time reject them. So he will not cast them off *for ever*, for the same reason : As the justice of God is a ground of the *Israelites* rejection, *Rom.* 11. 22. So his mercy is a ground of their *reception* into divine favour again. Hence it

is

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is said, that the Lord doth this for *his own sake*, and not for the sake of any thing in the *Israelites* themselves, *Ezek. 20. 44. & 36. 32.*

“*R. 2.* From the stability of Gods election, *2 Tim. 2. 19. Dan. 12. 1.* It is not possible that so much as one elect soul should miss of salvation, though all the *deceivers on earth*; and all the *devils of hell* should do their utmost to destroy such a soul, *Matth. 24. 24. John 17. 12.* Sure then it cannot be that an *elect Nation* should miss of salvation. Whence was it that some few of *Israel* were saved in the Apostles days, and not others as well as they? This was the reason, because some belonged to *election*, which others did not, *Rom. 11. 7.* And this is one reason which the Apostle giveth in this Chapter, verse 28. to prove that a time will come when all *Israel* shall be saved, *viz.* because of *election*. Consider *John 10. 16.*

“*R. 3. Taken from the power of God :* This also is another reason given by the Apostle in this Chapter, to prove that the *Israelites* shall again be taken into Covenant with God, notwithstanding their present rejection, because verse 23. *God is able to graff them in again.* And that God is able to do this difficult (and to nature and reason impossible) work, is proved in verse 24. from the calling of the *Gentiles*, if (saith the Apostle) God hath called the *Gentiles*, and so contrary to nature grafted that which was wild into the good Olive tree : Sure then he is able to graff the *Israelites*, which are the natural branches into their own Olive tree : But God hath called the *Gentiles*, therefore he is able to call the *Jews* again to become his people, therefore this shall be done.

E.

Yea

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Yea verily, such is the infinite power of *Jehovah*, that he is able to bring this mighty work to pass by a beck of his finger. Hence it is said, *Zech. 10. 8. I will hiss for them and gather them*: The Lord can as easily gather the dispersed *Israelites* out of all corners of the earth, as a man can hiss, or whistle, or call a creature that will come to him with the beck of his hand. Such is the power of the great God. Alas, there are many in the world that these things seem incredible unto; but as the Apostle said to them, *Acts 26. 8. Why should it be thought a thing incredible with you that God should raise the dead?* So I say in this case, why should it be thought a thing incredible, that God should raise the dead *Jews* out of the grave of sin and utter darkness, and that he should breathe the breath of life into those dry and dead bones? Indeed if the work were to be done by men or Angels, or any creature alone, well might it be thought a thing incredible: But inasmuch as the great God, to whom nothing is or can be too hard, (inasmuch as he who hath made heaven and earth) hath engaged his omnipotency to bring this work to pass, most certainly it shall be accomplished in the appointed time.

Reas. 4. That so the divine Prophecies of the Scripture may be fulfilled. It must needs be that what ever God hath spoken by his holy Prophets should be accomplished, *Isa. 44. 6.* Hence divers times in the Scripture it is said, that this and the other thing came to pass, that so that might be fulfilled which was before spoken by the Prophets. See *Matth. 1. 23. & 13. 14, 34, 35. & 26. 54, 56.* Now the Prophets have spoken concerning this salvation of the Tribes of *Israel*: *This mystery of God hath been*

decla-

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declared by the Prophets, Rev. 10. 7. Yea the truth is, that all the Prophets which have written since the world began have spoken more or less concerning this matter; for this you may see an express place of Scripture, *Acts 3. 21, 24.* And let any man unto whom God hath given understanding, impartially search the writings of the Prophets, and he shall find that this was their great design, to fore-tell the glory of *Messias* his kingdom, which will appear after all *Israel* shall be saved. The truth is, that there is not any one prophetic book (the book of *Jonah* is rather an History than a Prophecie) in all the Scripture, be it in Old Testament or in New, which doth not speak something concerning the salvation of *Israel*. Therefore this must needs be brought to pass.

“R. 5. Because of the Covenant of God. This also is another reason used by the Apostle in this Chapter, to prove that all *Israel* shall be saved, ver. 27. 28. And the strength of that argument lyeth in this, that the Covenant of God is everlasting. Hence it is said, verse 25. *Blindness is hapned unto Israel but in part*, i. e. their blindness is *neither universal* (for a remnant were saved in the Apostles days, verse 5.) *nor perpetual*; for because of Gods everlasting Covenant, this blindness shall not be everlasting blindness. And if we observe the Scripture, we shall find, that the salvation of *Israel* is still grounded upon Gods Covenant. See *Levit. 26. 42. Ezek. 16. 60. Zech. 9. 11.*

(h) The *Jews* have a saying frequently amongst them, “That if
“any one do make void

(h) *Qui irritum facit fœdus Abrahami, Patris nostri, non habebit partem in futuro seculo. Vide Hespian, de Orig.*

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Fest. fol. 19. ex R. Maimon. "the Covenant of their
de circumcis. cap. 3. s. 8.

"Father *Abraham*, he
"shall have no share in the good things of the fu-
"ture world. But what do they less than make
void the Covenant of *Abraham*, who deny that the
Jews shall be converted? And truly shall I say to
you, that they who make a nothing of the Covenant
of God with faithful Ancestors, will see their error
if ever they see the *Jews* converted.

"R. 6. Because of the many fervent and faith-
"ful prayers which have been put up unto God for
"*Israel's* salvation. How many of the Saints have
prayed in faith for this? Did not *Moses* do so?
Dent. 33. 7. which prayer of the man of God was
indeed in part fulfilled in the return of the *Babyloni-
sh* captivity, but a further answer thereunto is yet
behind. Did not *David* for this pray in the holy
Ghost, *Psal.* 14. 7. Oh (saith the Psalmist) that
the day were come when the deliverer shall come
unto *Sion*, and all *Israel* shall be saved! And what
shall we say of *Paul's* prayer continually, if this were

not it? *Rom.* 10. 1.

(i) Confer *Brightmanni Scho-
lia* in *Cant.* and *Mr. Cotton* in
loc. Leigh Critica Sacra in
verbo. שְׁלוֹ.

And are not (i) those
words, *Can.* 6. 13. an ear-
nest prayer of *Gentile*
Christian Churches for
the conversion of the

Jews? In the book of *Canticles* the Church in general
is signified by the *Daughters* of *Jerusalem*, and the
Jewish Church in special by the *Shulamite*, because
of the peace and perfection which shall be in that
Church after the Tribes are converted.

And thus have you heard the reasons of this
truth. We come now in the fourth place to enquire
what

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what kind of salvation it is which all the Tribes of *Israel* shall partake of?

Answ. They shall partake 1. Of a glorious, 2. A wonderful, 3. A spiritual, 4. A temporal salvation. Now of these in their order.

"1. All *Israel* shall be saved with a glorious "salvation. See *Isa.* 60. 1, 3. and 62. 2, 3. and 66. 11.

Quest. But in what respects will the salvation of the Tribes of *Israel* be a glorious salvation?

"*Answ.* 1. In respect of the place which the "*Israelites* shall again possess, viz. the Land promi-
sed unto their *Father*

Abraham. Some (k) that (k) *Sic Willetus, Prideaux, Poetius, &c.*

tered a general conversion of the *Jews*, yet have doubted whether they should ever again possess the Land of their fathers; But the Scripture is very clear and full for this, that I see not how it can justly be denied or questioned. See *Isa.* 61. 4. *Jer.* 30. 3. *Ezek.* 36. 33, 34, 35. And *Zech.* 12. 6. "*Jerusalem* shall be inhabited again in her own place, even in *Jerusalem*, which must not be restrained unto the return from the *Babylonian* captivity, for it must be in that great day (even the time of *Messias*) spoken of verse 3, 4, 8, 11. Besides, in the former Chapter, the crucifying of Christ, and the rejection of the Jewish Nation was prophesied of. Now after this must *Jerusalem* be inhabited again. Consider also Chap. 14. verse 9, 10, 11. where you will find, that when the time cometh (which is surely yet to come) that there shall be one Lord, and his name one; *Jerusalem* shall be again inhabited.

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Now in this respect *Israel's* salvation may well be esteemed glorious, for the Land of *Judah* is in Scripture language a glorious Land, as being indeed a Type of heaven, the place of everlasting glory. See *Dan.* 11. 41, 45. & 8. 9. with *Ezek.* 20. 6, 15. *Isa.* 36. 17. *Mal.* 3. 12.

“Secondly, the salvation of *Israel* will be glorious in respect of the multitude of them which shall be saved: The *Israelites* shall come flocking in marvellous multitudes, when this glorious day is come. See *Jer.* 31. 8. *Ezek.* 36. 38. & 37. 10. & 43. 2.

And this is evident, if we consider that the *Jews* and *Israelites* are scattered even throughout the whole world more or less, and that many parts of the earth do abound with them, *Deut.* 28. 64. *Isa.* 43. 5, 6. There are many *Israelites* in *Europe*. Some

(l) *Viz.* Anno Dom. 1211. *lege* R. *Abrabaneel* in *Isa.* 46. *Hornbeck* Prolog. in *Juda.* pag. 6.

(m) *Confer eundem* *ibid.*

at another time twice as many *Jews* expelled *France* as there came *Israelites* out of *Egypt* in the days of

(n) See *Lithgows Travels* p. 115, 116.

old. *Salonica* is full of none but *Jews* (n) where they do (and no where else in the world do they

so) if reports of Travellers may be credited, speak Hebrew as their natural language. And there are

that affirm (o) that in those two Cities of *Salonica* (called of old, and

in

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in the Scripture *Thessalonica*) and *Constantinople* there have inhabited sixteen hundred thousand *Israelites*. And in that one City of *Rome* have been numbred sometimes ten, sometimes twenty thousand *Jews*.

And *Africa* (†) doth more abound with *Israelites* than *Europe*. But e-

(†) *Vid. Leo. Afric. lib. 2. c. 3. 6. &c.*

specially it is true concerning *Asia*, that most numerous multitudes of *Israelites* are there. (*) In

(*) *Vide Bachani Geogr. Sacr. l. 3. c. 14. p. 220.*

Media there are exceeding many. *Josephus* (p)

(p) *Antiq. l. 11. c. 5.*

saith, that in his time the

ten Tribes were known to be beyond *Euphrates* in vast and innumerable companies. Hence *Agrippa*

in that oration which he

(q) *De Bello Jud. l. 2. c. 16.*

made to the *Jews* (q) to dissuade them from re-

belling against the *Roman Empire*, tells them (as *Josephus* relateth the story) that their brethren beyond *Euphrates* would not help

them. And (r) *Jerom*

(r) *Consule Hierom. in Joel 3. 6. vide quoq; Magdeb. Cent. 4. p. 1457.*

(who lived 400 years after Christ) saith, that

in his time the ten Tribes were known to be in *Me-*

dia, whither the Scripture saith they were transpor-

ted in the *Assyrian* capti-

(s) *R. Benjamin in Itiner. Con-*
fer Purchase ubi supr. p. 123.

vity, 2 *Kings* 17. 6. And (s) another that lived

long after *Jerom*, saith,

that travelling those parts, he saw numerous multitudes of *Israelites*, being the posterity of the ten Tribes, and that they were distinguished by their Tribes, the Tribe of *Reuben* being in such a place,

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the Tribe of *Gad* in such a place, &c. So that if one may believe a *Jew*, the body of the ten Tribes still remaineth about those parts where the King of

(t) *Morna de ver. Rel. Christ.*
c. 26. p. 423.

(u) *Morna ibid. Boterus Relat* 2. Atq; *Anonymus quem habeo M. SS. multis id argumentis conatur probare.*

(w) *Purchasel. Supr. citato. p. 110. Fuller Miscel. l. 2. cap. 6. Vort. Disp. part. 2. p. 134, 144, 147, 681. ubi citat Befoldum & alios.*

Israelites there are scattered amongst them. And many of them are in *China*. Hence some learned

(x) *Sic Junius in loc. & Men. Ben-Israel in spe. p. 48. Sic etiam Heurnius de legat. Evan. c. 4. p. 135.*

there may well be interpreted (according to the exact scope of that place, declaring a gathering of *Israelites* out of the four corners of the earth) as signifying the *South*, and therefore the word may

(y) *Sic interpretantur R. Abenezra, & Saadias apud Kimbium. Bocharius in lib. ante citato. p. 312, 346, 359. Engl. Annot.*

if all the *Israelites* which be in the world were

(z) *Si Judeos spectemus manifesta veteris benedictionis ve-*

Assria had placed them. Likewise (t) *Tartaria* doth abound with *Israelites*. (u) Some think that the *Tartars* are the ten Tribes: But (w) others upon better grounds affirm the contrary, that the *Tartars* are not the progeny of the ten Tribes, yet many

(x) men are of opinion, that by the *Land of Sinim, Isa, 49. 12.* is meant *China*. But although I think not so, for *Sinim*

well intimate a place (y) in *Egypt* called *Sin* yet it is true, that many *Israelites* are dispersed in those parts. In a word,

it is justly believed, that (z) together, they would make the greatest Nation

on

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on upon the whole earth. Hence the Scripture plainly intimateth (for why should we unnecessarily refuse literal interpretations ?) that at the return of *Israel*, the

Land of their Fathers will be too little for them, such will the multitude of their number be, and that therefore they must have other Countreys adjoyning for their possession. Consider *Zech. 10. 10. Isa. 49. 19, 20. & 54. 3, 3. Numb. 24. 17, 18. Obad. 19.*

“3. The salvation of *Israel* will be glorious, in “respect of the continuance of their happiness, “when once this great work is brought unto perfection.

Justly how long this glorious day shall continue, is not for us to say, for therein the Scripture is silent ; Only it is evident, that it will be for Generations one after another. If you look into that place in the Prophet, from whence the Apostle taketh the words of my Text (*viz. Isa. 59. 20, 21.*) you will see that *the saved state of Israel* must continue at least for three Generations. See also *Ezek. 37. 25.* yea this glory will continue for many Generations, *Isa. 60. 15.* Hence *the new heavens and the new earth*, which God will create when the salvation of all *Israel* shall be consummate, is said (not to be for a while, and so to pass away, but) *to remain* before him, *Isa. 66. 22.* Yea this glorious state and condition of *Israel* is said *to last for ever*, partly because they shall never more be brought into the hands of any oppressors, and partly because this their glory will be of very long continuance, *Joel 3. 20.*

“4. This

figia in illis conspici possunt, maximè quoad numerosam & incredibilem multitudinem, quâ omnes alias gentes quotquot in toto terrarum orbe sunt longe superant. Gualt. in Rom. p. 159. confer etiam Beza in Rom. 11. 25.

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“4. This salvation of the Tribes of *Israel* will
 “be glorious unto them, inasmuch as the *Israelitish*
 “Nation shall then be acknowledged and respect-
 “ed in the world above any other Nation or peo-
 “ple. Consider *Zech.* 8. 22, 23. & 9. 16. *Jer.* 22.
 8. *Isa.* 61. 5, 9. & 14. 1, 2. *Zeph.* 3. last. *Mic.* 4.
 8. *Ezek.* 16. 61.

And there is good reason why it should be thus,
 1. Because they are as it were the Eldest Brother,
Luke 15. 25. *Exod.* 4. 22. *Gen.* 9. 27. The *Jews*
 were the people of God before the *Gentiles*. There
 was a time when they were the only Church upon
 earth, *Amos* 3. 2. *John* 4. 22. So that the *Gentile*-
 Church which now is, is *surrogate Israel*, *Rom.* 11.
 17. and is therefore often called *Israel* in the book
 of *Revelation*. It is also observable, that the first
 Christian Church which ever was in the world did
 consist wholly of *Jews*, *Rom.* 1. 16. *Matth.* 10. 5, 6.
Acts 13. 46. & 1. 15.

“2. Because the *Messias*, the Lord Jesus Christ
 “the Saviour of the world according to his humane
 “nature, was an *Israelite*, *Gen.* 12. 3. *Heb.* 3. 16. And
 of the Tribe of *Judah*, *Heb.* 7. 14. It is evident (saith
 the Apostle) that our Lord sprang out of *Judah*: Al-
 though now the *Jews* have raised great controver-
 sies about the Genealogy of Christ, yet in those days
 it was so manifest that Jesus of *Nazareth* was sprung
 from *Judah*, that no *Jews* (although such as denied
 that Jesus was the Christ) could ever deny that he came
 of the Tribe of *Judah*; “Therefore the Apostle
 “saith, that it is evident, our Lord came of *Judah*,
q. d. no man doubteth of that. For *Messias* came
 from the house of *David*, *Acts* 2. 30. therefore he
 was of the Tribe of *Judah*: And this is manifest, if
 we

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we compare *Matthews* and *Lukes* Genealogy of Christ. *Mary* the Mother of Christ was of the house of *David*. *Eli* was *Marys* natural father, for he was *Josephs* legal Father (or Father-in-law) *Luke* 2. 23. which is evident, because *Jacob* was *Josephs* natural Father, *Matth.* 1. 16. Therefore *Mary* being *Eli's* Daughter, was naturally descended from the line and loins of *David*; Therefore Christ sprang of *Judah*. It is true indeed, that Christ descended from *Ruth*, who was a *Moabite's*, to signifie that *Gentiles* should by him be saved as well as *Jews*, but the rest of his Predecessors were *Israelites*. Now this is the greatest thing which the *Jews* have to glory in, and that which maketh the *Israelitish* Nation to be above others desirable, *Hag.* 2. 7. Therefore the Apostle speaking of the priviledges and glories which the *Israelites* had above other people, mentioneth this in the last place, as being more than all other things that may be said or thought of, *Rom.* 9. 5. As it is true, that the humane nature is exalted above the Angelical nature in respect of Christ, *Eph.* 1. 20, 21. *Col.* 1. 15. because it may be said that Christ is a man, but not that Christ is (in respect of nature) an Angel; So, in respect of Christ, the Jewish Nation is exalted above every Nation, because it may be said that Christ was an *Israelite*, but not that he was of any other Nation.

“5. This salvation of *Israel* will be glorious inasmuch as the Lord Jesus Christ shall then possess his Davidical kingdom. If we search the Scriptures, we shall find that there is a threefold kingdom of Christ. 1. *Providential*, whereby he governeth the world, in respect whereof he is called the King of Nations, *Jer.* 10. 7. See *Matth.* 28. 18.

John

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John 5. 27. 2. Spiritual, in respect whereof he is styled *the King of Saints*, *Rev. 15. 3.* and this is either. 1. *Internal* in the souls, hearts and consciences of men, and is very fitly termed *the kingdom of grace*, *Col. 1. 13. Rom. 14. 17.* or 2. *External*, i. e. *Ecclesiastical*, under this consideration cometh *the kingdom of Ordinances*. Christ, as King and Head of his Church, hath appointed a Government and Ordinances therein. Thus it is said, *Acts 1. 3.* that the Lord after he was risen, appearing to his Disciples, *spake to them of the things pertaining to the kingdom of God*, part of the meaning of which Scripture may

well be, That (a) Christ did then instruct his Disciples concerning the Order and Government

of his Church, what Officers, what Seals, what Censures, &c. he would have observed therein: But besides these, there is

(†) See Mr. Strong's Sermon on *Rom. 11. 26.* 3. (†) *Christ's Davidical kingdom*: Of this we read *Luke 1. 32, 33.* "the

"Lord God will give him the Throne of his father
 "David, and he shall reign over the house of Jacob
 "for ever, and of his kingdom *there shall be no end*:
 compare the place, and consider it with *Isa. 9. 7.*
Jer. 13. 13. & 29. 16. & 36. 30. Surely *the Throne of David* denoteth more than an Internal or Ecclesiastical kingdom: Now this *Davidical kingdom* shall Christ possess after the conversion of the Jews, and re-union of all the Tribes. Hence the battel spoken of under the 6th. vial, which prepareth the way for the Kings of the East, is said to be at *Armageddon*, *Rev. 16. 16.* in which words amongst other things

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things there may be (b)

an allusion unto that bat-
tel wherein *Saul* was
slain, by means whereof,

(b) See Mr. Cotton on the 6th.
vial.

way was made for *David* to possess his kingdom,
even so after the battel of *Armageddon* shall be
fought and finished, way will be made for the Lord
Jesus Christ to possess his *Davidical kingdom*. See
Ezek. 21. 27. & 34. 23, 24. & 37. 24, 25. *Hos.* 1.
last, & 3. last. And of this very kingdom doth *Oba-*
diah prophesie, verse 21. when he saith, *the kingdom*
shall become the Lords, then will that saying be fulfil-
ed indeed, that *the Lord of hosts shall reign in mount*
Sion, and in Jerusalem, and before his ancient people
gloriously, *Isa.* 24. 23.

"6. This salvation will be glorious, inasmuch
"as thereby great advantage will come unto the
"Gentiles. They shall hold out the sweet breasts
of Gospel-Ordinances in such power and glory as
shall be greatly to the satisfaction of elect *Gentiles*,
Isa. 66. 10, 11. Some (c)

indeed have thought, that
as when the *Gentiles* were
called, the *Jews* were re-
jected, so when the *Jews*
shall be recalled, that
the *Gentiles* shall be re-
jected: And it is a ter-
rible truth, that the *Apo-*

(c) Sic Gualter ubi supra, &
Dan. in Ang. de Hæres. c. 97.
in fine. Plenitudo gentium] i. e.
cæcitas erit Israeli donec nume-
rus eorum qui ex gentibus cre-
dituri sunt Plene compleatur
in terq[ue] ovile Christi. Corn.
A Lapide in Rom. 11. 25.

state *Antichristian Gentiles* shall then be rejected and
destroyed, even whole Kingdoms and Nations to-
gether, but otherwise, not judgment, but great and
glorious mercy shall redound unto *Gentiles* by the
conversion of the *Jews*, *Rom.* 11. 30, 31. And the A-

postle

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poſtle ſaith, if the world (*i. e.* the *Gentiles*, who are often called the world in Scripture, in contradiftinction to the *Jews*, who only were the Church formerly) gained by the fall of the *Jews*, ſurely the *Gentile world* ſhall much more gain by their return, *verſe 12.* And the truth of this is evident, “1. Be-
“*cause* when the bleſſed time is come that all *Is-
“rael* ſhall be ſaved, a world of unconverted *Gen-
“tiles* ſhall be brought home unto God alſo, *Iſa. 2.
3. & 60. 5. Zech. 2. 11. Many Nations ſhall be joyned
to the Lord in that day, and ſhall be his people : So Chap.
8. 22. and verſe 23.* It is ſaid that *ten men* (*i. e.*

(d) *Decem interdum accipitur pro multis ; quia denarius eſt abſolutus & perfectus numerus, unitatum ut maxima ita & finis. &c.* Shindl. Lexic. Pent. p. 1404. 1405. ΔΕΚΑΡΙΣ ΟΥ- ΤΙ ΤΩ ΠΟΛΛΟΙΣ. Vide qua habet Chr. Chartwright in Gen. 31. 7. & authores ab eo citatos.

(d) many *Gen. 31. 41.*

Iob 19. 3. Eccleſ. 7. 19.)

One of all languages ſhall take hold of the ſkirt of him that is a Jew, ſaying, we will go with you, for we have heard that God is with you.

Although it be certain that God will preſerve an holy ſeed for a Church

upon earth, yet converting work will not go forward ſo as were to be deſired, till the time come when all *Israel* ſhall be ſaved, and then will converting work go on gloriouſly all the world over, even amongſt *Indians and Infidels*, and ſuch as never heard of the name of *Ieſus*. See *Ezek. 16. 53, 55.* “*When
“I ſhall bring again the captivity of Sodom and her
“daughters, and the captivity of Samaria and her
“daughters, then will I bring again the captivity
“of thy daughters in the miſt of them : What now
is the meaning of this Scripture ? Is it that Sodom
ſhould ever be dwelt in again ? No, for God hath
made*

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made it a perpetual desolation, turning the place into a *mare mortuum*, to be as it were a standing Type of that lake which burneth with fire and brimstone, which is the second death: As of old in the days of the first Temple, Hell

was called (e) *the place of Giants* (Prov. 21. 16.) from that fearful destruction which came upon the old

(c) Heb. גֵּי הַבְּרִית *Gehenna*
 εν συναγωγῇ γρυῶντων.
Septuag. V. Made in loc.

world, and called *Tophet* and *Gehenna* from the slaughter of the *Assyrians*, by the Angel in the valley of the Son of *Hinnom*, so Hell is called a lake of fire and brimstone in allusion to *Sodom's* destruction. Sure then the meaning of the place is not, that ever *Sodom* shall be restored again; Is it then that the *Jews* shall never be converted? No, for that is contrary to more than a thousand Scriptures: But by *Sodom*, the *Gentiles* may be signified, and by *Samaria* the ten Tribes; so that the meaning may be, that when the Lord will have mercy on the *Jews*, he will also have mercy on the *Gentiles*, and on the ten Tribes. Therefore *Ezekiel* and *Paul* do very well agree; for *Paul* saith, that when all *Israel* is saved, a fulness of the *Gentiles* shall come in; And *Ezekiel* saith, that when *Sodom* shall be brought out of the captivity of Satan and powers of darkness, then shall the *Jews* have an happy and glorious day. *Gentile Nations* will be so affected with the power of God appearing in the conversion and restitution of the *Jews*, as that they will thereupon become the Lords people, *Ier.* 16. 19. And how glorious will this be? if the conversion of one soul causeth joy in heaven, *Luke* 15. 7, 24. certainly it will be a glorious day when so many thousands and thousands of souls; yea, whole

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whole Nations of men shall be converted to God by Jesus Christ.

"2. The salvation of *Israel* will be advantageous, "not only to the unconverted amongst elect *Gentiles*, but also to them which are already converted.

The news of the *Jews* conversion will put life into all the Churches upon earth, *Rom. 11. 15.* It will be (unto the *Gentiles*) as life from the dead. For *Gentile* Churches shall be enlightened, and therefore enlivened from Jewish Churches. Then (†) shall

(†) *Cum Eliam venerit, solvet nodos.* many dark and difficult questions be resolved, which at present cause sad thoughts of heart, *Rev. 21. 24. Ezek. 43. 11. Isa. 2. 3.*

"7. Upon the salvation of all *Israel* there will "follow a reformation of all things, there will be "a (*) glorious renewal "all of the whole U- "niverse.

(*) See Mr. Strong's Sermon on *Isa. 2. p. 648. universi Fabrica liberabitur a servitute corruptionis, & restituetur nativa sua integritati & pulchritudini, cum plenitudo temporis advenierit juxta illud, celos novos & terram novam, &c. Vide quæ habet noster Daventius in Celos. 1. 20.*

I know there have been many foolish dreams about the renewal of the universe, the *Platonical year*, &c. but doubtless the finger of Satan hath been deep therein, that

so the glory of these truths might be unknown. I say then, it is an holy truth, that after the salvation of *Israel* is consummate, the state and face of things will be quite altered through the world. Hence it is said, *Rev. 21. 1. That when New Jerusalem cometh down from heaven, there shall be no more Sea: i. e. either*

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ther there shall be no more corruptions in Religion, or (which interpretation suiteth with the Prophe- tical notion of Sea) the meaning is, that there will be no more such troubles and combustions, moti- ons and commotions, dreadful shakings and confu- sions, as shall be in the world a little before the *Jews* conversion; but all things shall be quiet, and and calm, and peaceable, and days of glorious tran- quility throughout the earth. Hence it is said in the same verse, *that there shall be a new heaven, and a new earth*: i. e. a new state and face of the world. As this present state of the world is called *a new world* in respect of that which was before the flood, which is termed *the old world*, so the state of things after the consummation of *Israel's* salvation, may in respect of this present state of the world be termed, *a new world*; for the world will then as far excel (and more) what the world now is, as the world at pre- sent doth come short of what it was before the flood. Hence the Apostle *Peter* saith, *2 Ep. chap. 3. ver. 13.* "we, according to his promise, expect a new hea- ven and a new earth, wherein dwelleth *righteous- nesses*. This cannot be meant meerly of the new Gospel-dispensation; because that was already come, whereas the Apostle speaketh of this as fu- ture, as a thing under expectation, and not under present fruition: Nor can it be meant of the state of glory in heaven, because the Apostle saith, *ac- cording to his promise*, which promise is in *Isa. 65. 17.* and that speaketh expressly concerning a state here upon earth. Consider verse 21. Therefore the crea- tion of the new heaven and earth, noteth a glorious renewal of this inferiour world; and therefore it is said, *Rev. 21. 5. Behold I make all things new*: Now

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many

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many times things are altered for the worse, and not for the better; seldom hath there been any great reformation in the Church, but a sad after-clap hath come, that so that reformation might be sealed with suffering: After that Paganry was overthrown by *Constantine*, then came a *Julian*, who set it up again: And, you know that in our own Nation after that Popery was pulled down by our *English Josiah* (as he is usually and deservedly called) there came dark and bloudy *Marian* days, wherein Popery had another turn like the blaze of a snuff a little before utter extinction, but when *Israel's* salvation is consummate, the alteration will be no more for the worse, but for the better only. Now the truth of this will be evident, if you consider that those two principal things which put all the world out of order, shall then cease. "For 1. *One thing* "which puts all the world out of order is contention and division, *Jam. 3. 16*. But when once the salvation of *Israel* is accomplished, the contentions and bitter strifes of men will be at an end. For the *Israelites* shall have unity and unanimity amongst themselves., *Isa. 11. 13. Jer. 32. 39*. Nor shall there be such schisms and divisions amongst *Gentile* Churches as hitherto hath been, to the infinite scandal of Christian Religion. Before Popery got up, Christians were miserably divided amongst themselves, that Pagans were wont to deride them upon their publick Theaters for their divisions and contentions one with another. And, since the Reformation, what woful and most sinful heart-burnings have there been amongst the professors of a more pure Religion. Though the Reformation in respect of purity of Doctrine hath been a *Sea of glass*, yet in respect

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spect of contentions (as well as persecutions from adversaries) amongst themselves, it hath been mingled with fire, Rev. 15. 2. But after *Israel's* salvation there will be no more of this; For there shall be one Lord, and his name one, and that over all the earth, Zech. 14. 9. one shall not say, I am a Calvinist, and another I am a Lutheran, another I am this, and another I am that; Such carnal schisms shall then be at an end. "2. Another thing which bringeth confusion upon the face of the world, is that "desolating sin of persecution. Observe the Scripture, and you shall find, that when God hath brought desolating and astonishing plagues upon the earth, it hath been chiefly for the sin of persecution. Hence come overturnings, overturnings, overturnings, hence come Wars, Plagues, Famines, Fires, and eternal desolations. What was that sin which ruined the four Monarchies? It was the sin of persecution. See Jer. 50. 17, 18. Rev. 6. 9, 12, 13, 14. And what was that sin which brought like a whirlwind of the Lord, destruction upon the Jewish state and Nation, and that long, and lasting, and most doleful ruine which continues to this day? It was because they persecuted his Saints, and stopped the mouths of his messengers, 1 Thes. 2. 14, 15, 16. But after *Israel's* salvation is consummate, no more persecution shall be heard of in the world, no not for a thousand years together. Nay, the Saints shall never more be delivered into the hands of persecutors after this glorious day, Ezek. 28. 24. & 45. 8. The Jews of old were not to have any fire upon the Sabbath day, which might signify unto us, that, in that glorious Sabbathism, that rest for the people of God, which shall one day be upon this earth, there will be freedom

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dom from fires of contention and persecution : And this is manifest “1. Because persecution is from “the Devil. It is he that stirreth up wicked instruments to molest the Servants of God for Righteousness sake, *Rev. 2. 10. 1 Thes. 2. 18.* Now Satan must be bound for a thousand years, *Rev. 20. 1, 2, 3.* “2. Because persecution is from Antichrist. The Devil and the Pope are the two great Authors of persecution. Look into the world, and you shall find, that where Saints are persecuted (*i. e.*) suffer for Righteousness) it is caused by Antichrist, or some Limb or Horn of Antichrist : But Antichrist shall be utterly destroyed (as hath been shewed) when the salvation of *Israel* shall be consummate. Therefore when the beast shall be slain, and his body given unto the burning flame, there will be no more destruction in all the Lords holy mountain.

Thus have you heard the first particular, as to the kind and manner of *Israel's* salvation, *viz.* that it will be *glorious*.

“Secondly, the salvation of all the Tribes of *Israel* will be *wonderful* as well as glorious. And although it be true that what hath been said concerning the glory of this day, doth sufficiently evince that it will be *a wonderful day*, nevertheless because I would not multiply too many particulars under one general head, therefore for methods sake, I chuse to mention this, as a distinct head from the former. And the truth of this is further evident; “1. Because the Scripture doth plainly expresse as “much as this cometh to. *scil.* that the day of *Israel's* salvation will be *a wonderful day*, *Joel 2. 26.* *You shall praise the name of the Lord your God that hath dealt wondrously with you, and verie 30. I will shew*

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wonders saith God, speaking concerning this very time of *Israel's* conversion and salvation. Hence that day is called a *great day*, because God will then do great and wonderful things, such as the like shall not be again, *Hos. 1.* last, *great shall be the day of Jezreel*: By the day of *Jezreel*, is meant especially the day when the twelve Tribes of *Israel* shall be saved. Now this is said to be a great day, because then God will take unto himself his great power, and shew the *greatness* of his being, and holy Attributes, in working *great* deliverances, and in destroying *great* enemies, and so as to cause *great admiration* in the world. And hence also this salvation of *Israel* is called a *Mystery*, as in the verse before my Text, *I shew you* (saith the Apostle) *a Mystery, that blindness is in part hapned to Israel, till the fulness of the Gentiles be come in, and so all Israel shall be saved.* So that the mystery which the Apostle speaketh of is not only (as some have restrained the words) that blindness is hapned to *Israel*; Albeit that is indeed a very mysterious thing, that they, which were once the people, and the only people of God, should be rejected by him for so long a time, well might the Apostle, even in that respect break forth into such an holy extasie and admiration, saying, *O the depth both of the wisdom and knowledge of God! how are his judgments unsearchable, and his ways past finding out?* but that's not all the mystery; It is likewise a *wonderful mystery*, that this blindness, which is hapned to *Israel*, should only be a partial, and not an eternal blindness, that this blindness should last no longer than till the *Gentiles* have fulfilled their time; And that then *all Israel* should be saved: This is the wonder of wonders. As the conversion of

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the *Gentiles* was a mystery made known unto the *Jews*, Eph. 3. 9. So the conversion of the *Jews* is a mystery made known unto the *Gentiles*; yea, it is a most excellent admirable mystery; therefore it is called *the mystery of God*, Rev. 10. 7. *When the seventh Angel shall sound the Trumpet, the mystery of God shall be fulfilled*: The mystery of God in that place may note the reversion of the Children of *Israel* unto the Land of their Fathers, and their conversion, together with the restauration of all things to their first glory. Now, why is it called, *the mystery of God*? Is not this one reason of it, to signifie unto us the *divineness*, and admirable excellency of the mystery? It's an usual *Hebraism* in the Scripture to expresse a thing that is superlatively excellent and admirable by the name of *God*. Thus we read of *harps of God*, and *mountains of God*, and *Cedars of God*: i. e. very excellent ones, so *the mystery of God*, i. e. a most excellent mystery. And therefore this salvation will be wonderful. For a *mystery* is as

much as to say, (a) *a divine wonderful secret*, such a wonderful secret, that the knowledge thereof would not be had amongst the sons of men, were it not for divine extraordinary revelation of the spirit: Therefore

(a) *Mysterium est sacrum secretum occultam habens intelligentiam. Vide Voet. disp. de Genesism. p. 642. Origo Vocabuli Hebraica est. מסודר est occultare, unde מסודרים quasi res occulta. Deutius, vide Amama Antiq. Bib. l. 3.*

the Incarnation of the Son of God is called a *mystery*, 1 Tim. 3. 16. because it is a thing unknown to nature: men that have nothing but the Law of Nature, never thought of such a thing: And for the same reason the Resurrection of the body is called

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a mystery, 1 Cor. 15. 51. Behold (saith the Apostle, speaking concerning the Resurrection of the body) *I shew you a mystery*: And why a mystery, but because it is such a wonderful secret, that, had it not been for divine Revelation, men had been wholly ignorant thereof. I

know some (b) heathen writers have spoken concerning the Resurrection of the body, but then doubtless they had that knowledge from (c) something else, than from the book of nature. Now thus may we say of the conversion of the twelve Tribes, that men had never once imagined, that such a thing should come to pass, had not the word and spirit of God revealed it.

(b) Sic Plato, Zoroastres, Oracula Sybillina, Mahumadistæ in Alcorano, &c.

(c) Quod autem Resurrectio sit actu futurum, per rationem aliquam naturalem non potest certo demonstrari; nec a priore nec a posteriore, sed proprie est de fide. Amel. Theol. l. 1. c. 41. Th. 14. Maxime verisimile est Platonem & alios Philosophos novam illam Mosis scripta legisse, unde rerum divinaram notitiam hausserunt. Hinc illud Numenius (quod profert Clem. Alex. l. 1. Strom.) τὴ ἐς πλάτων ἢ μάσους αἰττιάζων. Vid. Just. Mart. Orat. Par. p. 17.

“2. It is a wonderful thing, that ever the *Israelitish* Nation should be preserved in the world, through so many and stupendious changes as have attended that afflicted Nation. The truth is, that never any Nation upon earth was under so dreadful an hand of God, so fore, and of so long continuance, as the Jewish Nation hath been, and is: This and more is affirmed by our Saviour, *Matt. 24. 21.* For there shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be: So that this last and most grievous tribulation of

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the Jewish Nation. It is not only the greatest calamity that ever did befall any Nation since the world began, but the greatest that ever shall befall any people to the world's end, that indeed one might wonder that ever the Nation should be upheld in being in the midst of such wasting and woful judgments; Therefore it is added, verse 22. *Except those days should be shortened, no flesh should be saved; but for the elects sake those days shall be shortened:* The meaning is, that such direful vengeance and wrath will befall the Jewish Nation, that were it not that there is an elect seed to proceed out of their Loins in due time to be called, that whole carnal Nation would be utterly destroyed. Consider *Isa. 65. 8.* Besides, there never was any Nation guilty of such prodigious wickedness as the Jewish Nation hath been guilty of, whereby they have infinitely provoked the most high to cast and cut them off for ever.

I remember a writer

(d) *Josephus* of Wars of *Jews.* of their own (d) faith, lib.

“That at the time when

“the *Romans* came and

“destroyed *Jerusalem*, the people were so wicked,

“that he doth believe (he saith) that if the *Romans*

“had not come to lay them desolate, God would

“have sent fire down from heaven to have consu-

“med them, as he did *Sodom* and *Gomorrhah*. But

why speak I of *Sodom* and *Gomorrhah*? for the wicked-

ness of *Sodom* was not comparable, to the wicked-

ness of the *Jews*. Nay it is not possible for any crea-

ture, no not for the Devils themselves to be guilty

of a greater wickedness, than the whole Nation of

the *Jews* was guilty of, when they rejected and cru-

cified the Lord of life and glory. And yet for all

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this (which is a wonderful thing) the providence of God hath so ordered, that this people doth not cease to be a Nation, no, nor ever shall do. We may therefore say, that concerning the Jewish Nation, which we cannot positively and infallibly affirm of any other particular Nation under heaven. *scil.* that it shall continue in being to the end of the world, Jer. 31. 36. Thus saith the Lord that giveth the Ordinances of the Sun, Moon, and Stars, if these Ordinances depart from before me saith the Lord, then the seed of Israel shall cease from being a Nation before me for ever: The meaning is, that they shall never cease to be a Nation as long as the Sun and Moon endureth, as long as heaven and earth remain undissolved, as long as the frame of nature is kept from ruine: And this I take to be the genuine Interpretation of those words, *Matth. 24. 34. Verily I say unto you, that this Nation shall not pass till all these things be fulfilled:*

(e) I chuse rather to read the words, *this Nation*, than as it is in our Translation, *this Generation*, because the Greek word *yevea* properly signifyeth a Nation, and is so rendred in other places, as *Phil. 2. 15. Be without rebuke in the midst of a perverse Nation*, the Greek word is *yevea*, the same which in the place mentioned in *Matthew*, is translated *Generation*. Besides, the scope of our

(e) *yevea pro gente usurpatur Matth. 24. 34. Leigh Crit. Sacratq; sic Medus noster, imo vero Pareus yevea vertunt. Sic Beza in Mat. 11. 16. Piscator in Matth. 23. 36. Ac revera notum est yevea apud Hellenistas Nationem significare. Consule Brunfelsium, Aretium, & inter criticos Vatablum in loc. & Winkelmani Comment. in Marc. 13. p. 415. Optima est sententia Lutheri, Bakii, &c. quod Christus docere voluerit, Judaeos, in vastatione Jerusalemorum, non esse totaliter descendos, sed ad consummationem saeculi perduram*
Saviour

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turos. Friedlib. in Harm. Evangel. obser. p. 172.

Saviour seemeth to be to prevent an objection which might arise in the hearts of his Disciples, for they might well say within themselves : But if such fearful and fatal calamity must come upon the *Jews*, what then will become of the poor Nation? will not our Nation then be brought to an annihilating confusion? No saith Christ, all that misery which you have heard of shall come upon the *Jews*, and after this, the son of man shall appear unto their conversion: And after this all the elect of God shall be called, and gathered together unto Christ, that are in the four quarters of the earth, Verily I say unto you, all this shall be before the Jewish Nation shall cease to be a Nation. Now this is wonderful !

“3. It is evident, that this salvation of *Israel* will be wonderful, because men are so unapt to believe it. The truth is, that there is a natural averfness in the hearts of sinful men from giving due respect and credence to propheticall Scripture ; such is the lamentable corruption of mens nature, that they are more apt to be taken with fond, foolish, false prophecies that have nothing of a divine inspiration in them, than with the blessed and holy prophecies contained in the Scriptures of truth, *Luke 24. 25. He said unto them, O fools, & slow of heart to believe all that the Prophets have spoken!* So that even the Disciples of Christ may be slow of heart to believe the things spoken by the Prophets. Yea, I am persuaded that it is one of the greatest sins of many that truly fear God, that they are so slow and negligent in searching into the things spoken by the Prophets. Now this salvation of *Israel* is a principal thing

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thing spoken of by the Prophets: Yea, all the Prophets have said something concerning this very thing; therefore men are slow to believe here. We may say concerning the salvation of the Jewish Nation, as was said of their destruction by the *Caldeans*, Hab. 1.5. *Behold ye among the heathen, and regard and wonder marvellously, for I will work a work in your days, which you will not believe though it be told you.* Even so when the salvation of *Israel* is come out of *Sion*, the Lord will work such a work as that the *Gentile Nations* shall wonder marvellously; yea, it will be such, that men will not believe it though they be told of it before-hand, and told of it too from the word of the Lord.

As the *Jews* were very slow in believing the conversion of the *Gentiles*, *Acts* 10. 45. They of the *circumcision* were astonished because that on the *Gentiles* also was poured the gift of the holy Ghost: what? that the spirit of grace should be given to the *Gentiles*, it was wonderful, even to astonishment. See also chap. 11. ver. 18. *When they heard these things, they glorified God, saying, Then also hath God granted to the Gentiles repentance unto life, q. d. here's a strange thing indeed come to pass, here's such a thing as we little imagined, but men ever thought the contrary; what? that the Gentiles should have repentance to life given them.* So the truth is, that *Gentiles* are too slow to believe the conversion of the *Jews*. Some there are that will not so much as believe the thing, that ever such a thing shall come to pass whilst the world standeth. Others there are that do believe the thing, but as to the manner of it, and that glory which shall follow, there they are at a stand, and know not how to believe; others again believe both

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both that the thing will be, and also that it will be a very glorious day, but as to the time when this shall be, they are exceedingly in the dark, they cannot think that it will be so soon, as most certainly it will be: The time surely draweth on apace (as hath been shewed) and yet there are that do not believe that it will be these many score; nay, some hundreds of years. Thus are men, one way and another way, disbelieving concerning this great truth. Hence it is that so much is spoken of this matter in the holy Scriptures. I have many times thought on it with admiration that there is not any one thing in all the word of God more abundantly witnessed unto than this truth, *that all Israel shall be saved*: What should be the reason of that? doubtless there are divers reasons for it; one is, because the Lord would not, by any means have his people ignorant of this great truth: "Therefore the Apostle saith, Brethren I would not have you ignorant that blindness is hapned to *Israel*, only till "the *Gentiles* have fulfilled their times, and that "then all *Israel* shall be saved; men are apt to think with themselves it is no great matter, though they be ignorant in such truths as these are, as being truths of a lesser concernment, and the men of the world are ready to think with themselves, what should they trouble themselves so about the conversion of the *Jews*? But now God would not have such a spirit as that to be in his people; therefore the Lord layeth wait upon this point, and cometh over and over with it many an hundred time by his spirit in the mouths of his Prophets. Again, another reason why there is so much said in the Scripture concerning this salvation of *Israel*, may be, because

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cause it is that which men are most unapt to believe, I cannot think the Spirit of God would so often inculcate this truth, if there were not such a reason as that for it: And why, think you, are men so unapt to believe this truth? but because of the strangeness and wonder that is in it; It is a thing beyond humane sense and reason.

“4. It is evident, that the salvation of *Israel* will be wonderful, if we compare it with those former deliverances which in the days of old have been vouchsafed unto the Tribes of *Israel*. It is indeed true, that God hath in former times bestowed more eminent and wonderful salvations upon the *Israelitish* Nation than upon any Nation in the world, *Psal. 147. 20. He hath not dealt so with any Nation.* It is true, in respect of deliverances and salvations which were vouchsafed unto them, as well as in respect of the Covenant, and Word, and Ordinances of God which were bestowed on them, that God dealt not so with any Nation as with the *Hebrew* Nation; nevertheless, this salvation which we are now speaking of as yet to come, will be more wonderful than any of those former which heretofore have been. That deliverance of the *Jews* by *Cyrus* out of *Babylon*, was very wonderful, yet nothing so wonderful as this will be, as is evident, because that was but a Type of this, and therefore it is, that in many places in the Scripture, the very same expressions are used to signify both that deliverance out of *Babylon*, and this which is to come; so the Vision of the dry bones in *Ezekiel* doth firstly refer to the *Jews* captivated in *Babylon*, but principally to the forlorn estate of the *Jews* at this day, and the like may be said concerning many passages in other

of

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of the Prophets, that they do firstly concern the *Babylonian* condition of the *Jews*, but lastly their present condition; but because that deliverance was a Type of this, therefore this will be the more eminent and wonderful, for the Type must needs come short of the Anti-type.

Again, when the Children of *Israel* were brought up out of *Egypt*, it was a very wonderful deliverance; for God did then cause many great signs, and wonders, and miraculous demonstrations of his power and providence to be seen: Read *Psal.* 78. 11, 12. *He shewed them wonders, marvellous things did he in the sight of their fathers, in the Land of Egypt, and in the field of Zoan; what wonders, what marvellous things? verse 12, 14, 19. He divided the Sea, and caused them to pass through, and he made the waters to stand as an heap, in the day time he led them with a cloud, and all the night with a light fire, he clave the rocks in the wilderness, and gave them drink as out of the great depths:* And so the Psalmist goeth on to shew what wonders the Lord did for the Children of *Israel*, when he brought them out of *Egypt*. And I am perswaded that God, whose ways are everlasting, when the time cometh that all *Israel* shall be saved, will do as great and glorious (yea greater) wonders

(†) amongst them as ever were done in the days of old, in the years of ancient Generations; Therefore it is said, *Isa.* 11. last, *It shall be to Israel like as it was in the day that he came up out of the Land of Egypt, i. e.*
in

(†) *Hinc illud Judeorum, omnia priora miracula ad Messiam miracula, nihil erunt. At illud, quæ diebus postremis fient miracula, ad miracula Aegypti, ut substantia ad accidens, sese habebunt. Vide Midrash Cohelsh. c. 1. & Talmud. in Tract. Beracoth. c. Neemaillai corin.*

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in respect of miraculous providences, in drying up great waters before them, &c. Consider *Hos. 2. 15.* & *Mic. 7. 15.* Moreover, when the *Children of Israel* were delivered out of *Egypt*, God did miraculously fight from heaven for them against their adversaries, God did wonderfully fight from heaven against *Pharaoh*, and God did wonderfully fight from heaven against the *Amorites*; so it will be again, when the day cometh that all *Israel* shall be saved. See some Scriptures for it, for I would be loth to speak such things as these without book. See then *Isa. 31. 4.* *The Lord of hosts shall come down to fight for Mount Sion: And verse 18. then shall the Assyrian fall by the sword, not of a mighty man, and the sword not of a mean man shall devour him: The Assyrian was the most formidable enemy which the Jews had in the Prophet Isaiah's time, and therefore that name may be made use of to signifie him that shall be the Assyrian of the world at the Jews conversion: Now when it is said that neither the sword of a mighty man, nor of a mean man shall devour him, the meaning is, that this Assyrian shall be destroyed, not by any humane sword at all, but by the glittering sword which the Lord doth whet in heaven. Moreover we are to know that after the twelve Tribes shall be returned into the Land of their Fathers (f) then will Gog and Magog come up against them, with a most formidable army, thinking with great fury to destroy the Israelites, by reason whereof they shall be in*

(f) *Omnes Rabbin in eo consentiunt, Israelitas post reditum in patriam suam, non plene & perfecte omni pace & tranquillitate fruituros, nisi demum post confectum postremum & ultimum bellum Gog & Magog. Menasseh-Ben-Israel de Resur. l. 3. c. 5.*

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marvellous distress, but out of this distress will God deliver them, by miraculous judgments out of heaven upon their adversaries, *Ezek. 38. 21, 22. I will call for a sword against him (saith the Lord God) I will plead against him with pestilence, and with bloud, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain and great hail-stones, fire and brimstone.* Consider also *Rev. 20. 9.* which words, though they are not the same (for *Ezekiel's Gog* and *Magog* cometh only out of the North quarters, whereas *John's Gog* and *Magog* cometh out of all quarters of the earth) yet they are an allusion to that place in *Ezekiel*. Thus you see that this salvation of the Twelve Tribes of *Israel* will be like that deliverance out of *Egypt*; yea, we may truly affirm, that it will be a greater salvation, than that out of *Egypt* was: And for this also the Scripture is expresse, *Jer. 23. 7, 8. Behold the days come saith the Lord, that they shall no more say, the Lord liveth which brought up the Children of Israel out of Egypt, but the Lord liveth which brought up, and which led the house of Israel out of the North Country, and from all the Countreys whither I had driven them, and they shall dwell in their own Land:* And this is manifest, “*1.* Because the *Israelites* are more scattered now “*than when they were in Egypt, even into all Coun-* “*trys are they driven,* as it is there said: Now they are become like a *Lamb in a large pasture*, as the Lord threatned them it should be, *Hos. 4. 16. i. e.* here a *Jew*, and there a *Jew*, scattered up and down the world. Now to save a dispersed Nation, a scattered Nation; yea, a Nation that is scattered all the world over from one end of heaven to the other end of heaven, that there is not such a Vagabond

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bond people under the Cope of heaven again, as are the *Jews*, I say the salvation of such a dispersed Nation, is more wonderful, than the salvation of a Nation that are together; therefore this deliverance will be more wonderful than that out of *Egypt* was. "2. The present affliction which doth abide the Jewish Nation, hath been of far longer continuance than their *Egyptian* bondage was.

For they were in *Egypt*

but (g) about 215 years, (g) See *Joseph. Antiq.* lib. 3. chap. 6.

whereas their present

misery hath lasted 215 years seven times told and more, therefore this salvation will be more wonderful than that out of *Egypt* was. "3. Notwithstanding that deliverance

"out of *Egypt*, they were subject unto captivities and calamities one upon the back of another, but, after this deliverance, they shall never be brought into bondage again any more at all, *Joel* 3. 17.

Then shall *Jerusalem* be holy, and there shall no strangers pass through her any more, *Dan*. 7. 18. the Saints of the most high shall take the kingdom and possess the kingdom for ever, even for ever, and for ever. Therefore this salvation will be more wonderful than that out of *Egypt*.

"5. It is evident, that this salvation of *Israel* will be wonderful, if we consider the state from which they shall be saved, *scil.* from a state of death. I find that some of the (h) Jewish Rabbies have an opinion, that their restoration and the resurrection from the dead shall be contempo-

(h) *V. Menassch-Ben-Israel de Resurrect. l. 3. c. 2. 3. 6. & in Consiliatore ad Jerzech. Quest. 12. Sic etiam R. Eliezer referente Pet. Galatino l. 126. 1.*

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rary. Whether there will not be a particular resurrection soon after the *Jews* conversion, is a controversy that I intend not here to meddle with, only it is certain, that the ultimate, universal resurrection from the dead will not be till long after that. Nevertheless it is true, that *the salvation of Israel* is described by expressions taken from the resurrection of the last day, to signifie unto us that it will be such another wonderful work of God as that is. What more wonderful than that the bodies of men which have been dead and rotting in their graves for ages, after-ages, should be raised, and brought to life again? This is a mighty wonder: even so that the Jewish Nation, which have been perishing in a cruel grave, and there lain dead for many hundreds of years, to be made alive again, to say the least of it, it is a wonder. See the Scripture here a little, *Ezek. 37. 12, 13. Thus saith the Lord God behold, O my people, I will open your graves, and and cause you to come up out of your graves, and bring you into the Land of Israel, and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.* "Mark "how the Lord insists upon this, *out of your graves, "out of your graves, out of your graves, out of your graves;* not less than four times in two verses is it spoken. See also *Isa. 26. 19. Thy dead shall live, my dead body, they shall arise:* For so I chuse to read the words, our version of them seemeth to me to darken the sence. There are variety of interpretations of the place,

(i) *R. Solomon. lege quæ sunt in Gemara Sanhedrin. cap. 11.*

which I shall not trouble you with. Some Jewish (i) interpreters, & (k) others, both ancient and modern

modern Divines, understand the words literally, and those that are not content with a literal interpretation, yet do not doubt but in them there is an allusion to the resurrection of the last day, and so an argument fetched from the power of God to confirm the *Jews* in the belief of their salvation, intimating, that if God be able to do such an incredible thing to flesh and blood, as to raise the dead out of their graves, then he is able to accomplish such an incredible thing as *Israel's* salvation. If we take the words to be spoken by

the dead *Jews*, then the meaning of them may be this, "though I am
" (saith *Israel*) as dead
" men are, yet I shall
" live, yea though I am

(R) *Irenaeus lib. 5. cap. 15, 34.*
Tertul. de Resur. cap. 31. *August. de Civ. Dei l. 20.* *Clemens Romanus in Epist. ad Corinth. p. 65.* *P. Rami. Theol. l. 1. c. 24.*
Bucan. loc. com. 36. p. 413.

" as a carcass or dead body, yet I shall rise. Now the *Jews* are said to be in a state of death, and of the grave in two respects especially, "1. In respect of affliction and woful misery. The deeps of affliction are like unto a grave, and misery is a kind of living death; For comfort is the life of a mans life, and therefore affliction destroying a mans comfort, is justly called by the name of death, *Psal. 44. 16.* *Thou hast broken us in the place of Dragons, thou hast covered us with the shadow of death,* h. e. *Thou hast brought sore and heavy calamity upon us,* *Isa. 56. 10.* *we are as dead men in desolate places,* i. e. we are in a very afflicted, miserable, forlorn estate. And also *Psal. 88. 4, 5, 6.* *Lam. 3. 6.* And truly so may we say concerning the *Israelitish* Nation, it is an afflicted people, that indeed the very name of that Nation is called afflicted, *Isa. 54. 11.* *O thou afflicted, and*

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tormented with tempest, and not comforted: And it would

(1) See *Harrison's Messiah* already come in his Epistle to the *Jews*. Vide *Hornbeck contra Jud.* Prolog. p. 20.

pity a man's heart to read in some books, (1) what cruel and worse than *Egyptian* slavery the poor *Jews* are in at this

day, in some parts of the world. "2. The *Israelitish* Nation is said to be in a state of death, and of the "grave in respect of sin. For sin is the most deadly death, it is such a death as killeth an immortal soul, *Matth. 8. 22.* let the dead bury their dead, i. e. let those that are spiritually dead, bury those that are corporally dead; let such as are dead in sin, go bury their dead relations, *John 5. 25.* The hour now is that the dead shall hear the voice of the Son of God, which (although it is true, that some which were corporally dead were not long after [that hour] Christ spake those words, quickened by the Son of God, yet it is true that the place) may be understood of a spiritual sinful death, *Eph. 2. 1, 5.* You hath he quickened who were dead: How dead? In respect of *Trespases and sins*, so *Col. 2. 13.* Now thus may we say concerning the *Jews* at this day, they remain in a state of sin, and therefore in a state of death: And how should it be otherwise, as long as they reject him that is the way, the truth, and the life? To live, and yet to reject him that is eternal life, is not possible. Well did the Lord Jesus say to them, *John 8. 24.* Except you believe that I am he, you shall die in your sins. Now the wretched *Jews* will not believe that Jesus Christ is he, that Jesus Christ is the true *Messias*, the Saviour of the world, therefore they live, they die in sin: so then their salvation will be wonderful. For any one soul to be brought out of the grave of

sin,

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fin, is wonderful, no less a wonder, than for a body that hath been rotting in the belly of the earth to be brought out alive from thence : But what a miracle then will it be when a whole Nation shall be brought out of a grave of sin ? who can chuse but wonder at the thought of it ?

“6. This salvation of *Israel* will be the more wonderful, inasmuch as the *Jews* have heretofore many a time & often made fruitless and miserable attempts to deliver themselves out of their present tribulation. Such hath been the dreadful, dreadful wrath of God against that stubborn and stiff-necked people, that he hath left them often to be deluded with vain hopes and attempts of salvation. And there are two ways especially, whereby the *Jews* have vainly sought to deliver themselves. 1. “By hearkning unto false Christs that have risen up amongst them. Thus the true *Messias* told the *Jews* that it would be, *John* 5. 43. *I am come in my fathers name, and ye receive me not, if another shall come in his own name, him you will receive :* As (*m*) when God sendeth an able and faithful Ministry amongst a people, but they are not duly encouraged, he will plague

(*m*) *Profecto puto ob nullam aliam causam ecclesias in Galatia, Corintho, &c. Per Pseud-Apostolos sic turbatas esse, quam quod suos veros doctores neglexerint.* Luther in *Gal.* 6. 6.

such a people by suffering false Teachers and Ministers of Satan to rise up amongst them. When a Ministry that hath light in it is not duly received, what will God then do ? He will even remove the Lights into corners, and snuffs shall be set up in their rooms, so because the *Jews* received not the true *Messias*, therefore the vengeance of God gave them

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them enough of false Christs: we read of two or three false *Messias* in the Scripture. In *Acts* 5. 36. Before those days rose up Theudas boasting himself to be some-body, to whom a number of men, about 400, joyned themselves, who was slain, and all as many as obeyed him were scattered and brought to nought: And there was

(n) *Ioseph. Antiq. l. 20. c. 2.*
Ruffinus c. 5.

(o) *Eccles. Hist. l. 2. cap.*

(n) another *Pseudo-Messias* amongst the Jews, whose name also was Theudas, of whom *Iosephus*

(o) speaketh, that he was a great Magician, &c. Indeed *Eusebius* thinketh that this Theudas in the *Acts*, and that in *Iosephus* were the

(p) *Vide Beza in loc. Origen. contra Celsum l. 1. Isaac Causab. exerc. 2. n. 59. Drusii Prater. l. 5.*

(o) speaketh, that he was a great Magician, &c. Indeed *Eusebius* thinketh that this Theudas in the *Acts*, and that in *Iosephus* were the same, but others (p) upon good grounds suppose them to be two distinct persons, not living at the same time. See also

verse 37. And after this man rose up Judas of Galilee in the days of taxing, and drew away much people after him, he also perished, and as many as followed him were scattered. *Iosephus* also

(q) *Antiq. l. 18. c. 12.*

(q) speaketh of one Judas, who endeavoured to

make himself a King amongst the Jews, drawing away multitudes after him. Again *Acts* 21. 38. Art not thou that Egyptian which before these days madest an uproar and leddest out into the wilderness 4000 men that were murderers. *Iosephus*

(r) *Of Wars of Jews l. 2. c. 12.*

(r) likewise saith that in the days of Nero, there

was an Egyptian rose up, who, by his pretending to be a Prophet, and by his Magical lying wonders, procured many followers, though

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though to their own destruction ; And besides these false Christs mentioned in the Scripture, there are many others spoken of in humane stories. It may not be amiss to instance in some ; which I do not, to cast a darkness upon the providence of God in the present strivings which we hear are amongst the *Israelites*. I think the Lord I am not of that spirit, I pity those which do in a scornful tryumphing manner say, " All that you hear is nothing, but a company of *Arabians* make a tumult : The Lord pity such men, they little think what spirit they are of : But I give these instances to cause sobriety in conjectures concerning the present dispensations of divine providence ; for as yet there is no stirring amongst the *Jews*, but what may possibly die and come to nothing at last ; Wherefore to proceed : About 135 years (s) after Christ, there arose a certain Impostor amongst the *Jews*, who called himself *Barchochab*, i. e. the Son of the Star, saying he was the person meant, *Numb. 24.*

(s) *Vide Calvis. Cronol. p. 345, 346. Scaliger in Cron. Euseb. ad An. 1648. Buxtorf. Synag. Jud. cap. 36. Genebrard. Cronol. l. 2. ad An. 4157. Raimundi Pug. fid. part. 2. c. 4. Philo Jud. in Brev. de Temp.*

17. where it is said, a *Star shall arise out of Jacob* : But afterwards the *Jews* called this *Barchochab*, by the name of *Barcozba*, i. e. the Son of lying ; And well did he deserve the name, for he belyed his Nation almost into utter ruine ; for by his means a world of *Jews* got head together and made a great Rebellion against the *Roman Empire*, until many hundreds and thousands of them were cut off. And the effect of this woful attempt was, that the *Jews* might not after that so much as come within *Jerusalem*,

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lem, only some few had leave to come once a year to bewail the misery of their City and Nation, and Souldiers were appointed to stand by them all the while, nor might they continue weeping above so many hours, except they would give more money to pay for their tears. This story is mentioned by

(r) In *Apologia ad Antonin. Piam.*

(u) *Vide Calvis. & Alfied. in Cronol. ad An. 432.*

Justin Martyr (r) as a thing that was newly done in his days. Again *Anno 432.* a (u) *Pseudo-Messias* (some think it

was the Devil in humane shape) rose up amongst the *Jews*, who told them, that he was *Moses* come from heaven, and that he would lead them through the waters, &c. as he had done their fathers out of *Egypt*, whereupon a multitude of silly *Jews* followed him to their own perdition. Again,

(w) *De quo Maimon. & R. Benjamin, & Gentius in Histor. Judaic. p. 169.*

Anno 1130 (w) there arose in *Persia* one *David el David*, who had the confidence to go to the

King of *Persia* himself and to tell him, that he was the *Messias*; This *David el David* used Magical incantations, and by his lying wonders caused great amazement to be in the world, and also procured a marvellous multitude of deluded *Israelites* to follow him, till at last both he and they were destroyed.

(†) See *Herberts Travels. p. 113. Calvis. Cronol. in An. 202. & 457. & 721. Vide etiam Theoph. l. 21. c. 16. Hornbeeth. contra Judaeos. l. 3. c. 1.*

Many (†) other instances I could give you here, but I forbear. These are enough to confirm the truth of that which our blessed Saviour saith,

Matth. 24. 24. "There shall arise false Christs, and

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“and false Prophets, and shall shew great signs and
 “wonders, inasmuch as if it were possible, they
 “shall deceive the very elect. Truly it hath been
 so, many a false Christ hath risen amongst the *Jews*,
 who, by signs and lying wonders, hath seduced ma-
 ny. Therefore when the Children of *Israel* shall in-
 deed be delivered out of their misery, it will be so
 much the more wonderful, because they have met
 with so many, and so doleful disappointments here-
 tofore. 2. “The *Jews* have attempted to deliver
 “themselves out of their misery by blind and legal
 “humiliations. For *An.*

1502. it was (y) gene-
 rally agreed upon by the
Jews throughout all *Eu-*
rope, that they would
 spend a whole year in
 prayer, and fasting, and
 penance, as far as their
 bodies were able to bear,
 and they did so, Men,

Women, and Children, and yet they had no delive-
 rance. Indeed it is true, that God doth sometimes
 bestow outward deliverances upon men, because of
 legal humiliations, so it was with *Judah* in *Rehobo-*
hams time, and with *Israel* in *Abahs* time: And
 there is some reason to believe that the *Jews*, many
 of them, will be repossessed of their own Land again
 before such time as they have any general Evange-
 lical repentance. And thus some interpret that
 place, *Jer.* 31. 19. *After Ephraim was turned, he re-*
pent; namely, that after the *Israelites* shall be re-
 turned to their own Land again, the spirit of repen-
 tance shall be poured forth upon them. Consider

Ezek.

(y) Memorabile est illud, quod
 Anno quingentesimo secundo,
Judaeos, omnium consensu ubi-
 cunq; terrarum locutos, solenni
 se obstruxisse decreto, ut annum
 une fere integrum jejunio, Pla-
 stum, lachrimis, senes, viri, ju-
 venes, omnes se affligentes.
 Willer de vocat. *Jud.* in *Epist.*
dedic p. 5.

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Ezek. 36. 24, 25. & Zech. 12. 10. Nevertheless inasmuch as the *Jews* have heretofore found legal humiliations in vain) therefore their deliverance, when it cometh, will be the more admirable.

“7. This salvation will be wonderful in respect

“of the (2) way and

(2) *Fortasse ita, futurum est ut Deus novo quodam & extraordinario modo usus sit in convertendis Judæis.* Sebaldu Schnell in *Disput. contra Abrahamel* in *Isa. 34.*

“means of the conversion of the Tribes of
“Israel.

Chrysostom of old called the conversion of the *Jews* very fitly and truly,

τὸ θαύμα, καὶ τὸ παράδοξον, a *strange thing*, and a *wonder*. The truth is, that the conversion of any soul is a miracle. The conversion of souls, is the only standing miracle which remaineth in the Church of God; For it is beyond the power of nature to produce such a thing as soul-conversion: But what a miracle then will the conversion of the *Jews* be? for a whole Nation to be converted, and that at once, a *Nation born at once*, and such a Nation as the *Jews*, who have ever been so opposite to God, and to Jesus Christ, and to the Gospel, and to the spirit of grace? how miraculous will this be? But besides this, I conceive and believe that the conversion of the *Jews* will not be brought to pass only by the ordinary means of preaching the Gospel, but by Vision, as *Paul's* was, by a glorious manifestation of the person of the Son of God from heaven unto all the Tribes on the earth, causing them to mourn. There are many Scriptures and reasons which make me inclinable to such an apprehension, but intending to handle that subject by it self, I here desist; for I would not anticipate my self.

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So much may suffice to be spoken of the second particular, which is the wonderfulness of *Israel's* salvation.

“We come now in the third place, to shew that *this salvation of Israel will be a spiritual salvation.* And the truth of that is evident, “1. Because the Tribes of *Israel* shall be delivered out of the hands “of spiritual evils and adversaries: As now their blindness of mind and hardness of heart, is a spiritual evil; for the mind is a spirit. Hence the Apostle saith, *be renewed in the spirit of your mind, Eph. 4. 23. i. e. in the mind which is a spirit: now the Jews* remaining in unbelief, are under the power of a blind and hardened mind, *Rom. 11. 7. The rest were blinded, and verse 25. blindness is hapned to Israel; or as the word may better be rendred, hardness is hap-*

ned to Israel. (a) The Greek word noteth a brawny hardness, a desperate obduration, such as maketh stupid and senseless: And they that have had to do with unbelieving *Israelites*, have seen the truth of this. From hence it cometh to pass, that though the *Jews* have the Scriptures of the Old Testament, which they keep and read with great dili-

gence, & those very Scriptures testify plainly concerning Christ, that nothing can be more evident, than that *Iesus is the Christ*, yet the *Jews* believe it

not

(a) Πῶςως τῆς καρδίας
male vertitur, cecitas cordis,
non quod ad sensum attinet, sed
quoniam hæc vox, πῶςως,
non cecitatem proprie, sed ex
consequente tantum significat,
nam proprie duritiem significat.
Cameron. in Matth. 19. 3. Pro-
prie significat callosam concre-
tionem, instar topi, ut in ar-
ticulo Podagricorum, quæ in
membro callo obducto non facile
admittit tactum, & sensum, sed
duritiæ suæ quasi repellit, &c.
Chemnit. Harm.

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not, but as it is said, *Acts 13. 27. Because they know not the voices of the Prophets, they have fulfilled them in condemning him.* And why know they not the voices of the Prophets? that spake so clearly and abundantly of Christs coming, both first and second, and time, and place, and manner, and of his two natures and all, why do not the *Jews* understand this? surely it is because they are under the power of a blind mind and hard heart. See therefore *2 Cor. 3. 14, 15. their minds were blinded, for untill this day remaineth the same veil untaken away, in the reading of the old Testament, which veil is done away in Christ, but even unto this day, when Moses is read, the veil is upon their heart.* Now what is this veil which the Apostle

(b) *Duplex velum Judaeorum oculis obduktum est: Prius indurata mentis; Posterius legis ipsius: Nam Christus in lege traditur obscurius & veluti per nubem atq; involucrem.*
Lud. Capel. Spicil. p. 102.

here speaketh of? I answer (b) there is a double veil, 1. There is an *external veil*, a veil upon the object read, the books of *Moses*, h. e. the ceremonial Law. There

is a Temple and an Altar, there are Sacrifices, Washings, Sabbaths, &c. Now the poor blind *Jews* are not able to look through this veil of *Moses* Law, unto Jesus Christ the truth, the Anti-type of all such ceremonious observations, they cannot behold the Sun of Righteousness through the cloud and darkness of the Law. "2. There is an *internal veil* upon the minds and hearts of the *Jews*, that is "to say, blindness and hardness which is upon "them; they are under a strange and stupid error of conscience, whence they think, they do well to adhere unto the Mosaical dispensations, and to oppose Christ and his Gospel; And they are under per-

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perverseness and obstinacy of will, whence they shut their eyes against the light, and grow blind against the Sun, that they neither do nor will believe, when conviction is held out before them, they will not come to Christ, that they might have light and life, he hath stretched forth his hands all the day long unto a gainsaying & a rebellious people, he would have gathered them under his wings many a time and often, but they would not be gathered by him ; This is a dark and dreadful veil upon the heart of that Nation, but *they shall be saved* from it, therefore verse 16. *Nevertheless when it shall turn to the Lord, the veil shall be taken away.* In a word, all sin is a spiritual enemy, such an enemy as would destroy a mans spirit, as would (that I may so speak) suck the blood of a mans soul ; therefore the Apostle exhorts to beware of sin, because *it wars against the soul.* Now the *Jews* remaining in unbelief, are under the power of this enemy, *John 8. 34. Verily, verily I say unto you, he that commits sin, is a servant of sin :* Certainly the *Jews* commit sin when they reject the counsel of God against themselves, when they go on contradicting and blaspheming the Son of God, when they put away the word of life from them, therefore they are in woful servitude unto sin. But the day will come when they shall be freed from this bondage, for they shall at last own and embrace the Lord Jesus Christ. In the latter days (*'tis said*) *they shall seek the Lord, and David their King :* And by that means they will be freed from sin, verse 36. *If the Son make you free, then you shall be free indeed :* Therefore when they shall once believe on the Son of God, they shall indeed be made free from sin, so *2 Cor. 3. 17. Now the Lord is that spirit, and where the*
Spirit

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Spirit of the Lord is, there is liberty; the Lord, i. e. the Lord Jesus Christ who is the Lord even Jehovah, (for the Lord in the New Testament doth often answer to Jehovah in the Old Testament) and who is a spirit, where he is embraced and believed on with all the heart, there is liberty from bondage of the Law; and liberty from the thralldom of sin. And the truth of this is also held forth in this very verse wherein my Text is. All Israel shall be saved (saith the Text) "for a deliverer shall come out of Sion, and turn away ungodliness from Jacob. So that the house of Jacob, even all Israel, must be saved from ungodliness: And of this same thing there is a promise, Ezek. 36. 29. I will save you from all your uncleannesses. And admirable to this purpose is that place, Jer. 50. 19, 20. "I will bring again Israel "to his habitation in those days; and at that time, "saith the Lord, the iniquity of Israel shall be "sought for, and there shall be none, and the sins "of Judah, but they shall not be found.

Again Satan is a spiritual adversary, he is called by the name of an evil spirit, and the Devils are said to be spiritual wickednesses in high places, he thirsteth after the blood of souls, he goeth up and down like a roaring Lyon, seeking to make a prey of the immortal spirits of men. Now, alas, the unconverted Jews are under the power of this spiritual adversary, 2 Cor. 4. 4. "The God of this world hath "blinded the eyes of them that believe not. Eph. 2. 2. *The Prince of the power of the air worketh in the hearts of the Children of disobedience: or, as the word*

(c) *ΕΥ ΤΟΙΣ ΨΙΟΙΣ ΤΗΣ Α-
ΠΕΙΘΕΙΑΣ,*

is, (c) *the children of un-
perswadableness. Now the
Iens have hitherto been
chil-*

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children of unperswadableness, so that it is an easier matter to convert any one unto Christ, than to convert a *Jew*. (†) Nay when thy are convinced that Christ is come, yet they deny it : And hence it hath come to pass, that seldom any considerable number of *Jews* hath been converted, except by miracle, as it was in the day of the Apostate (d) *Iulian*. *Iulian* out of the horrid and hellish despite of his heart against Christ, bad the *Jews* go and re-edifie the Temple, they accordingly laid the foundation, but behold in a night God sent a terrible Earth-quake, that overthrew all that they had ddone, that not a stone was left upon a stone, and the tools which the *Jews* wrought with (as the story saith) were consumed by fire from heaven, by reason of which miraculous providence, many *Jews* were converted to Christ: But without some such miracle as this, it hath scarcely hitherto been known, that any considerable number of them hath been converted, therefore they are children of *unperswadableness*, and therefore under the power of Satan. Besides it is evident that they are so, because they have long, and long ago, ceased from being the Church and people of God. Therefore *Rom. 11. 11.* we read of *their fall*, that is to say, their falling from that relation which once they stood in towards God, and of their *casting away*, verse 15. and

(†) *Lonicerus* (out of *Suidas*) hath a strange story to this purpose concerning *Theodosius the Jew*. Vide *Loniceri exempl. 3. Prac. p. 266. Hanc tamen Suida Narrationem vir doctiss. Jacob. Capellus in Heb. 7. 14. non veretur fabulam nominare. Sic & magnus noster Rainoldus de lib. Apocr. Praefat. 139. (d) V. Catvif. Cronol. in An. 363. Magdeb. cent. 4. p. 431. Socrat. l. 3. c. 20. Theod. l. 3. c. 17. Sozomen. l. 5. c. 21. Amian. Marc. l. 23.*

of

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of their being *broken off*, verse 17. *h. e.* they are broken off from that Covenant and Church relation which once they stood in. This is true concerning the *Israelites* or ten Tribes, according to that, *Hos. 1. 9.* "call his name *Loammi*, for you are not my people, and I will not be your God. And it is true concerning the *Jews* or two Tribes, as we may see *Zech. 11. 10, 11.* "I took my staff Beauty and cut it asunder, that I might break my Covenant, which I had made with all the people, and it was broken in that day. Now inasmuch as they cease to be any ways of the visible Church, therefore they are externally in the same capacity with the Pagan world, and therefore under Satans Regiment, because he is the *Prince of the world*, *John 16. 11.* why are excommunicate persons said to be *delivered unto Satan*, but because they are Authoritatively declared to be no longer of

(c) See *Gelaspy Aarons Rod.*
p. 297.

the visible Church, (e)
but of the world, and
therefore in the hands of

Satan, who is the worlds God and Prince? Thus may we say concerning the Church of *Israel*, God hath given her a Bill of divorce, God hath excommunicated her for the present: But there is a day coming, when God will receive them into favour again, and then they shall be under the powers of darkness no longer, *Luke 1. 71.* "they shall be saved from the hands of their enemies, and from the hand of all that hate them, which words although they are comprehensive of temporal, yet they are not exclusive of spiritual enemies. Besides, we read *Rev. 20.* That not long after the *Jews* conversion an Angel cometh down from heaven (*i. e.*)

Christ

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Christ the Angel of the Covenant) and taketh hold of Satan, and layeth him in chains, and shuts him fast under the bars of the bottomless pit.

"2. The Tribes of *Israel* shall not only be thus delivered from the hands of their spiritual enemies, but they shall have spiritual life bestowed upon them. Indeed it is true, that first a civil life must enter into them, but after that a spiritual life. These two we have plainly distinguished one from the other, *Ezek. 37. 7, 8. the bones came together, bone to its bone, but there was no breath in them*: Here is a civil life, for bone cometh to his bone, but no spiritual life, for as yet there is no breath in them; even so, when the day of *Israel's* salvation cometh, we must first expect to hear that the *Jews* are gathering together out of one Countrey, and out of another Country, and making head toward their own Land, before we hear of their conversion, but afterwards, it followeth therefore, verse 14. It is said, *I will put my spirit in you, and you shall live*. This spiritual life is in regenerating grace, when the day of God's power passeth over the soul to make it willing and obedient. Converting grace may well be called life, because it maketh them that were dead to become alive, therefore it is said concerning the converted prodigal, *He was dead, but he is alive*: Also because grace is the inchoation, the seed, the bud of eternal life and glory. *Grace reigns to eternal life, Romans 5. last, holiness ends in everlasting life. chap. 6. 22.* Likewise grace is rightly called spiritual life, because the Author of it is the blessed spirit of God, therefore all saving graces are said to be the fruits of the spirit. *Gal. 5. 22.* And *Iohn 3. 5.* It is said, *except a man be born of water, and of the spirit, he cannot enter into the kingdom of God, i.e. except he*

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be regenerated by the spirit of God, whose operations are like unto water, to cleanse, and purge, and purifie the soul. Now, thus it true, that the Tribes of *Israel* shall have converting grace bestowed upon them. The Lord hath promised to put his fear into their hearts, Jer. 32. 40. And this is one thing intended in the Text, when it is said, that all *Israel* shall be saved, scil. that there shall be a general conversion of the *Israelitish* Nation. And it is true concern ng all the Tribes of *Israel*, therefore it is said, *Matth. 24. 30.* All the Tribes of the earth shall mourn; which, that it is (in part at least) meant of a penitential mourning, I doubt not. As when the children of *Israel* were brought out of *Egypt*, not only a civil, but a spiritual life was conferred upon them, according to that Scripture, *Ezek. 16. 6.* "When I passed by thee, and saw thee polluted in thy own bloods, I said unto thee in thy bloods, live; yea I said unto thee in thy bloods, live, h.e. when I saw thee under bloody bondage by reason of *Egyptian* Task-masters, when there was a bloody proclamation gone forth out of *Pharaoh's* Court, that all thy Male children should be destroyed, then I looked upon thee, and caused a political life to enter into thee, and when thou wert in a filthy bloody condition by reason of sin, corrupt nature and Idolatry which thou layest in whilst in *Egypt*, I bestowed the grace of my Covenant upon thee, &c. So it is in the like sort true, that when all *Israel* shall be saved, not only a life of liberty, but a life of grace shall enter into them.

"Yea 3ly. There shall be plentiful effusions of the spirit of God upon the Tribes of *Israel*, when the day cometh that all *Israel* shall be saved.

And

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And this will be in two respects; 1. In respect of gifts. 2. In respect of the saving grace of the spirit.

“1. There will be a plentiful effusion of the spirit of grace upon the Tribes of *Israel*, in respect of the gifts thereof, *Zech. 12. 8. He that is feeble among you at that day, shall be as David, h. e.* (as some interpret) they that are of low, mean, contemptible parts shall be so raised and enlarged, that they shall be like unto *David*, who was a man of extraordinary gifts and qualifications; but what shall they then be who are as *David*? It followeth, *the house of David shall be as Elohim* (f) (for so is the Hebrew word) *i. e.* like unto the blessed Angels. They shall have most Seraphical gifts bestowed upon them, yea, *they shall be like to the Angel of the Lord, h. e.* they shall be like unto *Jesus Christ*, the Angel of the everlasting Covenant: *Christ* was anointed with the oil of *Gods* spirit above his fellows; but they shall receive in abundant measure of that spirit which was in *Jesus Christ* even above measure. In a word, the Scripture seems to intimate that those extraordinary gifts of the spirit, which are now ceased in the Church, will be then revived. See *Joel 2. 18, 29. “I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesie, your old men shall see dreams, your young men shall see visions also upon the Servants, and upon the hand-maids, in those days will I pour out my spirit. It*

(f) *ὁς ὡς Θεός. Sept. i. e. Sicut Angelus quiescit in Domo Dei. Vide Corn. A Lapide in loc. h. Chald. Paraphrastes, instar Heroum, habet. Consule Verf. Arab. in Bibl. Polyglot. & Drusium atq; Vatablum inter Criticos Sacros.*

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(g) *Hujus vaticinii complementum, Petrus Apostolus ostendit jam partim factum in admirabili spiritus sancti effusione super Apostolos & Apostolicam Ecclesiam in Pentecoste: Partim prædicat futurum ante extremum Domini adventum, quando ecclesia horribilibus calamitatibus implicabitur. Pareus in Apoc. 6. 11.*

is indeed true, that there was (g) a partial fulfilment of this prophesie in the days of the Apostles, yet that there is a further accomplishment thereof to be expected, is most evident from the context. Those extraordinary effusions of the Spirit, which were in the Apostles days, were but a sprinkling & first fruits, in respect of what shall one day be made good upon the *Israelitish* Nation. And we may argue, if the first fruits of the fulfilment of this prophesie and promise to *Israel*, were so great and glorious, what then will that full harvest be in the day when all *Israel* shall be saved? yet the converted *Israelites* shall excel in that which is more excellent than gifts. "For 2ly. An abundant measure of saving grace shall be poured forth upon them. They shall be made the most gracious, holy people that ever were upon earth. When *Ezekiel's Temple* shall be built, it will be most holy, *Ezek.*

(h)

קדש
קדשים

43. 12. It will (b) be holiness of holinesses, as the Hebrew phrase is, it being the manner of the Hebrews to express the superlative degree by a substantive plural. Yea such a measure of the spirit of grace shall be poured forth upon them, that they shall be holy even in their civil converse amongst men, *Zech. 14. 20, 31.* In that day there shall be upon the Bells of the horses, holiness unto the Lord, yea every pot in Jerusalem and in Judah,

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Judah shall be holiness unto the Lord of hosts. The meaning may be that they shall act from holy principles, and for holy ends, in all that they do, whether they buy or sell, whether they tarry at home or go abroad, whether they eat or drink, or make use of this or that creature for their comforts, they shall see God, and enjoy God, and seek the glory of God in all. This is excellent, and thus holy shall they be: As for sin and corrupt nature which remains more or less in the Saints whilst they are in this world, it shall be wonderfully restrained and consumed by the spirit of grace in these converted Israelites, Isa. 4.4. "The Lord shall wash away the filth of Sion, and shall purge the bloud of Jerusalem by the spirit of judgment, and by the spirit of burning. As for the bloody filth of sin which is upon them, Gods spirit shall teach them to judge themselves for it, and also shall consume and burn up their dross for them. Therefore he is said to be a spirit of judgment and of burning. Many there are both ancient and modern Divines, who think that after the Jews conversion, the Saints upon earth shall be brought into a sinless estate, that there shall be such a glorious renovation of all things here below, that this world shall be as it was before sin entred into the world, and death by sin. What I conceive to be the truth of God concerning that matter, and needful for you to know, I shall (by the help of his grace) plainly declare unto you in these following Conclusions.

"*Conclus.* 1. The Tribes of Israel shall be converted before Jesus Christ cometh to raise the dead, and to judge the world, Mal. 4. 5, 6. Behold, I will send you *Elijah* the Prophet before the

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“the coming of the great and dreadful day of the
 “Lord, and he shall turn the hearts of the fathers to
 “the children, and the hearts of the children to their
 “fathers, least I come and smite the earth with a
 “curse. The meaning of the place may be this, that
 although the children of *Israel* for the present are in
 such a state of sin and enmity against God, that if
 their godly Ancestors should come and see them,
 they would be ashamed to own them for their chil-
 dren; yet before the coming of the great day of
 judgment they shall be turned to serve the God
 whom their fathers served. It is true, that there was
 a partial and typical fulfilment of this Scripture in
 the Ministry of *John Baptist*, who was a blessed in-
 strument of converting many of the children of *Is-
 rael*, before that great and notable day wherein the
 Jewish heaven and earth was utterly dissolved (which
 day may be looked upon as a Type of the last and

(i) Read Mr. Medes Discourse
 on *Mark* 1. 14, 15. & *Alfred*.
Diamb. de Mille Annis p. 213.
 214.

great day) nevertheless,
 that there is yet a (i)
 greater accomplishment
 of this prophesie to be
 expected, we may plain-
 ly discern from the words of our Saviour Christ,
Mat. 17. 11, 12. *Jesus said, Elias shall first come and*
restore all things, but I say unto you, that Elias is come
already: As if the Lord had said, although it be a
 truth that one in the spirit of *Elias* must come be-
 fore the great day of judgment, yet it is true, that
 such an one is come already, and so that prophesie
 in part fulfilled in the Ministry of *John Baptist*. But
 observe further, the Lord saith, that *Elias* shall
 come in the future Tense, which how can it be
 meant of *John Baptist*, who was beheaded when our

Savi-

Saviour thus spake to his Disciples? Moreover, the Lord saith, that *Elias* at his coming shall restore all things. Did *John Baptist* restore all things? was the first coming of Christ the time of the restitution of all things? the Scripture saith, that it is to be at the second coming of Christ, *Acts* 3. 21. wherefore it remains that there is yet another to come in the spirit of *Elias*, who shall be a notable instrument in the hand of Christ to prepare the *Jews* for the day of judgment. Again, see what the Scripture saith, *Acts* 3. 19. Repent ye therefore and be converted to the blotting out of your sins, that so the times of refreshing may come from the presence of the Lord: We have it translated, when the times of refreshing shall come. But I find many (k) Versions

that read the words as we have now rendred them. And indeed the Greek (l) ὅπως αὐ ἐλθωσι, properly signifyeth, that so they may come; So then, before the times of refreshing come, *h. e.* before the great day of judgment beginneth,

when the Saints shall be freed from the annoyance of every evil, it is necessary that *Israel* should repent and be converted, and have their sins blotted out. And indeed, they must either repent before that day cometh, or never repent at all, for then the professed enemies of Christ shall find repentance will be too late. If the *Jews* should not repent before Christs coming from heaven to judge the world, they must needs perish in that deluge of

(k) Sic Syrus, & Arabs, & Ethiopicus Interpres. Tertullian vertit, ut superueniant. Irenaei interpres, & venient. Versio Tertulliana Cl. Medo. Heinso, Lud. De Dieu, & Caspari Strelsoni placet.

(l) ὅπως ut. non significat Causam finalem, sed consequens, sive sequelam. Leigh Critica.

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(m) *Contra Hæres. lib. 3. cap. 29.*

fire (as (m) Irenæus call-
eth it) wherewith the
wicked opposing enemies
of Christ shall be de-

stroyed at that day. They would be smitten with a
curse, as you have it, *Mal. 4.* last, if they should
not be turned to seek the Lord before that great day.
Consider *Mal. 4. 1.* with *2 Thes. 1. 7, 8, 9.* and *Isa. 66. 15, 16.* See also *2 Pet. 3. 7.* “The heavens and
“the earth which are now, are reserved unto fire
“against the day of judgment, and perdition of un-
“godly men. Therefore if ungodliness should not
be turned away from Jacob before the day of judg-
ment; fire would then consume them. See also
verse 9. where it is said, *The Lord is not slack con-
cerning his promise, but is long suffering to us ward,
not willing that any should perish, but that all should come
to repentance.* Now, what is the meaning of this Scrip-
ture? I take the true and genuine interpretation

(n) See Mr. Medes excellent
Paraphrase on 2 Pet. chap. 3.

of the place be this, (n)
saith the Apostle, the
reason why Jesus Christ
doth not come imme-

diately to judge the world, and to destroy the un-
godly, is not because he is unmindful of his word,
or any way slow, (as some have sinfully imagined)
in performing what he hath promised; no, that's
not the reason of it, but it is rather because of his
long suffering towards us Israelites, he is not willing
that our Nation should perish, but would have all
Israel to be saved; now, if he should come imme-
diately to judgment, then our Nation being at pre-
sent without repentance, must needs perish amongst
the ungodly that then shall be consumed with fire.

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This I believe is the true scope of the Apostle in those words. Moreover, it is conceived by some, that the reason why the Saints, whom Christ shall find alive at his coming, must be *caught up to meet the Lord in the air*, 1 Thes. 4. 17. is, that so they might escape that conflagration whereby the wicked upon the earth shall be destroyed: As in the days of *Noah* when the world was destroyed by water, they that were not in the Ark perished: So when the day cometh that the world shall be destroyed by fire,

(*o*) shall also purifie the earth, and make it fit for the Lord and his Saints to reign on during the judgment day) they that are not with Christ (who was typified by the Ark) but setting themselves in a way of opposition against

him in his Members upon earth, shall be consumed with that fire. Nevertheless, I do not think hat it is any Heresie to believe (though I am not of that persuasion) that *the rapture of the Saints into the air* to meet Christ will not be at his next coming to destroy Antichrist, and to set up his glorious kingdom upon earth (which coming of Christ some great Divines look upon rather as a personal appearance, than a personal residence upon earth) but that this *rapture* will be at Christs coming to destroy *Gog* and *Magog* at the ultimate judgment, when the Lord will be for a long time resident in this lower world. By all this then it is apparent that before Jesus Christ cometh to judge the world, the *Jews* shall be converted.

(*o*) See King Edw. 6. his Catechism.

Hinc Origines ἐν ἀνέμει-
θα τὸ καθαρισμὸν πῦρ ἐν
τὴν τῆς κόσμου φθορᾶν
ἐπὶ καθαίρεσιν τῆς κακίας
καὶ ἀνακαινώσει τῆς παν-
τὸς. *Contra Celsum*. l. 3.

Con-

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“*Conclus. 2.* From the time of the *Jews* conversion, even till the day of judgment, they will not be “in a sinless perfect estate. Albeit ’tis true that there shall be an eminency of gifts and grace among them, yet it is a vain thing to dream of a state of perfection upon earth before the last day. Hence we read of *steps* or *stairs* in *Ezekiels Temple*, *Ezek. 40. 22, 26, 31, 34, 37*. What is the meaning of that? but, that after *Ezekiels Temple* shall be begun, there will be a gradual going on towards perfection, they shall go from step to step, appearing before God in *Sion*, they shall go on from one degree of grace to another. Therefore there will not be an absolute freedom from sin. Besides the thing is marvellous clear if we duly consider what is said, *Jer. 31. 29, 30*. *In those days, (i. e. in those days when all the Tribes of Israel shall be saved) they shall say no more, the fathers have eaten a sour grape, and the childrens teeth are set an edge, but every one shall die for his own iniquity, every man that eateth a sour grape, his teeth shall be set an edge.* The meaning of the place may

be this. (p) The *Israelites*, or ten Tribes, they complained that misery lay upon them because

(p) *Vide Zanch. de peccat. Orig. P. 46.*

of the sin of *Jeroboam*; the *Jews* or two Tribes, they complained that they suffered for the sin of *Menasseh*. Now saith God, the time will come, when by reason of the grace of my new and everlasting Covenant, you shall not suffer any thing for the iniquity of your Idolatrous fore-fathers, only then for your own personal transgressions, you shall die. Now then, how can it be, that after the *Israelites* are brought under the new Covenant dispensations, every one that sinneth shall die for his own iniquity

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quity in case there should then be no more sinning? In a word, after the *Jews* conversion, the soul that sinneth shall die, as we have it, *Ezek. 18. 4.* Therefore after the *Jews* conversion there will be sinning.

Again, where there is hypocrisie, there is sin, but there will be hypocrisie in the Church, after God shall have brought home his anient people.

Some (q) of very great note and worth, have thought that there would a time come long before the day of judgment, when the Church upon earth would be so pure, that not an hypocrite would be in it: But

(q) *Nullus aggregabitur in hanc Ecclesiam nisi qui fuerit in electis. Hæc Ecclesia nullis conspurcabitur Hypocritis, & simulatis Christianis ut olim, pura omnium Zizaniorum & loliorum. Brightman in Apoc. 20. 15.*

how can that stand with the words of Christ, who hath assured us that there will be *tares in the field, i.e.* hypocrits in the Church, even till the end of this world, whereas the *Jews* shall be converted before (though towards) the end of this world. Therefore there must be tares, therefore there must be hypocrites, and therefore sin in the Churches of *Israel* after their conversion unto Christ.

“*Conclus. 3.* During the time of the day of judgment the raised Saints of God shall be wholly freed from sin and all imperfections. It is indeed true, that before the Resurrection of Christ divers were raised from a state of death unto life, who yet were afterwards subject unto sin. Thus may we say concerning that Widows Son which was raised from death in the days of *Elijah*; the *Jews* have a tradition, that that Widows Son was the

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the Prophet *Jonah*, if so, to be sure he had more than a little of sin and corrupt nature in him after his Resurrection. Thus also may we conceive of *Lazarus* and others mentioned in the Scripture, as rising from the dead before our Saviours Resurrection. And that they were subject unto sin, is evident, because they dyed again; And that is proved, because Jesus Christ was *the first born from the dead*, (r) *Col. 1. 18. Acts*

(r) See Mr. *Jeanes* on *Col. 26. 23. Rev. 1. 5.* Now, why is Christ said to be the first born from the

dead? Is it not, because he is the first that had a Resurrection, even a Resurrection to a state of immortality? Though there were others that rose from the dead before Christ, yet their Resurrection was not perfect, for they dyed again, stand in need of another Resurrection unto immortality, therefore *Christ is the first born from the dead*. But at the last day, all the Saints shall be raised unto a sinless immortal state. And this is manifest, because *the last enemy which shall be destroyed is death*, 1 *Cor. 15. 26.* But if the Saints after their Resurrection should be subject unto sin, there would be another enemy far worse than death, *scil.* sin to be destroyed after the abolition of death, which is expressly contrary to what the holy Apostle saith.

And hence we read concerning *the new Jerusalem*, which cometh down from God out of heaven (which new *Jerusalem* I take to be the very same with the first Resurrection spoken of, *Rev. 20.*) that there is in it *nothing that defileth*, nor any besides such *whose names are written in the Lambs book of life*, *Revel.*

21. 27.

And

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And in this sense only it is true, that there will a time come (according to those blessed Petitions in that pattern of prayer, commonly called the Lords prayer) (s) when
“in the kingdom of
“God his will shall be
“done on earth, even as
“it is done in heaven,
Matth. 6. 10. I say I doubt not to affirm to you, that there will be such a day, when the Saints upon earth shall do the will of God with as much perfection as it is now done by the Angels of heaven. But stay a while, look not for that day till *the Resurrection of the just*, and then you shall see it. So that it is a great & a precious truth, that there will be a day when the Saints of God shall even upon earth be for a long time in a sinless glorious estate. For the day of judgment will be upon earth; For where should men be judged, but in the place where they have lived, either to the honour or to the dishonour of the great God and Judge of all the earth? Therefore *Job* speaks, as you find chap. 19. verse 25. 26. *I know (saith he) that my Redeemer liveth, and that he shall stand at the latter day, (i. e. the day of Judgment) upon the earth, and that in my flesh I shall see God, so Zech. 14. 4.* It is said, *his feet shall stand in that day upon the Mount of Olives.* And as it is true, that *the judgment* will be upon the earth, so likewise it shall be *a day of long continuance.* Can a world of men, even all that have been alive from *Adam*, to the last man that ever shall be born into

(s) Tum demum regnum Dei nobilissimum advenerit, cum tremo temporum judicio corporibus assumptis vivi mortuiq; judicabuntur: tum enim absq; murmure peccati, absq; rebellionis carnis Deus regnabit & imperabit: Itaq; judicii illius adventus hac precatione atq; adoratione exoptatur. P. Rami Theol. l. 3. c. 6.

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into the world: I say, can all those millions of millions of men and women that have been, are, or ever shall be upon the earth, be called to a particular account for all the words, thoughts, and actions of their lives? can the secrets of all hearts be disclosed in the hearing of heaven and earth in a little space of time? No verily, but the preparation for *eternal judgment* will take up more time than a few weeks, or moneths, or ages. I do believe, that a *thousand years* will be but a part, a *morning* as it were, of *that great and last day*, after which all things must be swallowed up in the amazing gulf of an endless eternity.

Moreover, we may argue thus. *The world to come* will be of long continuance. Consider *Isa. 66. 22*. Hence this world to come is called, an everlasting kingdom. Jesus Christ is the Prince and Father of the world to come, and he is an *everlasting father*,

(*) *Et si ista verba πατήρ τῶ μέλλοντι αἰῶνι non sunt in Exemplari Vaticano, sunt tamen in Pl. 11. Vide Vulg. vers. lat. & Euseb. Evang. Dem. 1. 7.*

Matth. 12. 32. whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come, i. e. neither now nor at the day of judgment. Consider Matth. 19. 28. with Mark 10. 30. And see Heb. 2. 5. "unto the Angels he hath not put in subjection the world to come, whereof we speak. What now doth the Apostle mean by the world to come? it cannot be meant of the present state of the world

Isa 9. 6. The () Septuagint render the words, the father of the world to come. But the day of judgment is called the world to come, Matth. 12. 32. whosoever*

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world for (†) that is subject to the *Ministring*, gubernation of holy Angels, who are therefore styled, *Thrones, Dominions, Principalities, and Powers, &c.* whereas this

world to come is not subject to Angels (†) or a great Divine well ob- (as serves) there will then

be no need of the Ministry of the holy Angels, because the evil Angels shall be shut up in hell, and the raised Saints shall then do that which is the work of the Angels in this present state of the world. It cannot be meant of the state of eternity in heaven, for that is not put in subjection unto Christ as Mediator. When the day of judgment is over, then Christ delivers up the kingdom to the father, and the son himself becometh subject, 1 Cor. 15. 25, 28.

(u) Besides the Greek phrase denoteth a state upon earth. It remaineth therefore that by the world to come (*) is meant nothing else but the day of judgment when indeed the Angels themselves shall be judged, &

when the Lord Jesus alone shall be exalted to become judge of all the world, and every knee in heaven and earth, and under the earth shall bow unto him. Besides, observe the Apostle addeth *whereof we speak*. And where was that, but in chap. 1. 6. when

he shall bring again the first begotten into the (†) habi-

(†) *Mundus futurus non de Præsenti mundo intelligitur, quia Præsens orbis subjicitur Angelis. Estius.*

(†) Dr. Goodwin on Eph. 1. 21.

(u) οἰκισμὸν designat τόπον οἰκίσσεως, ut recte observavit Jac. Capellus.

(*) Aptissime Theod. Thom. & Lyranus accipiunt orbem futurum quem post resurrectionem Pater Christo subiciet. Corn. a Lapide.

(†) οἰκισμὸν Proprie Habitabilis. Leigh. table

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table world he saith, let all the Angels of God worship him. I marvel why the words are translated.

(*n*) ὅταν ὁ πάλιν εἰσέλθῃ. *non autem, πάλιν ὁ ὅταν εἰσέλθῃ.* Adde quod Aoristus secundus subjunctivi significationem habet futuri. Atq; hanc interpretationem sequuntur non solū Cl. Medus noster. Homelius, Heinsius. Camerocujus argumenta validissima sunt. sed etiam inter Pontificios, Estius, Ribera. Corn. a Lapide, atq; inter Antiquos, Ambrosius, Nyssenus, & alii. Sat equidem sclo nonnullos Socini assecclas hanc interpretationem sequi, At inquam ego, cum ipsi inimici verum confiteantur magis confirmatur ipsa veritas.

form of a Servant; therefore, by the world to come is meant the day of judgment, therefore the day of judgment will be of long continuance, therefore there will be a day when the Saints upon earth shall for a long time be in a sinless glorious estate. And then will that Scripture, which is now fulfilled spiritually, be fulfilled literally, Rev. 5. 10. *We shall reign on earth*, but expect not that the kingdom under the whole heaven should be given unto the Saints of the most high, untill such time as the judgment shall sit, Dan. chap. 7. And this is the best and clearest answer, that I know, to that objection, which some have made against those who maintain that there will be a glorious day for the Church upon earth, after which the Saints shall endure no more persecution, viz. That

(*n*) And again, when he bringeth the first begotten into the world, when as they ought to be read, when he bringeth again the first begotten into the world, and not again when he bringeth, &c. which words do evidently point at the day of judgment, and that Psalm (*viz.* Psal. 97.) out of which the Apostle taketh those words, treateth of Christs second coming to judgment, and not of his first coming in the

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this is against the Doctrine of Christ and the Apostles, who say, that all that will live godly shall suffer persecution, and if we will reign with Christ, we must suffer for him, and have many tribulations, and that this world is an evil world, &c. True, it must be thus as long as the present state of the world continueth, but in the *new world*, or *world to come*, which the Scripture speaketh of, the condition of the Saints will be quite otherwise than in this present world it is wont to be.

“4. It is evident, that the Tribes of *Israel* shall partake of a spiritual salvation, if we consider the visible Church estate which they shall be in after their conversion.

Albeit now there is no Church amongst the *Jews*, yet the time is at hand, when God will erect many glorious Churches amongst them, and upon every dwelling place of *Sion*, and upon all the glory he will be a defence. And the Church polity which *Israel* shall then be under, will not be a carnal one (such as was from *Moses* unto Christ) but a very spiritual polity, for they shall be no more under the Mosaical pedagogy, no more under the ceremonial Law. It hath been charged upon those who did in the Primitive times assert the glorious reign of Christ upon earth, that they did also maintain that there would be sacrifices and other ceremonies of *Moses* Law, so (x) *Jerom* saith, that the ancient Doctors held. I do believe, that that is a ve-

(x) *Hieron. in Jer. 19. 10. & in Zech. 14. 10.*

ry injurious charge; and that it never once entered into the heart of any of those godly and Learned Teachers in the Church to imagine such a thing.

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However, sure I am, that the word of the Lord is exprefs to the contrary. Hence the *Jews*, after their conversion, are said to be under, not the old, but the new Covenant, i. e. not under the old but the new manner (for the Covenant of grace as to the substance of it is for ever the same) of administration of the Covenant. Hence the Lord saith to *Israel*. *But not by thy Covenant*, Ezek. 16. 61. The truth is, that Christ, by his coming, abolished the ceremonial Law, and nailed it to his Cross, and buried it in his grave. And a most loathsome work do they perform both to God and man, that dig up the ceremonies out of that grave where Jesus Christ buried them, above sixteen hundred years ago. Hence *Psal. 45. 10. forget thy fathers house*, i. e.

(y) *Chald. Paraph. in loc.*

mind no more, neither (y) old Idolatries, nor yet set your heart upon old antiquated ceremonies which your fathers used.

A little to particularize here.

“1. The Officers, the Ministry in the saved Tribes of *Israel* will be very spiritual. Then will the Lord cloath his Priests with righteousness, *Psal. 132. 9. See Mal. 3. 3.* “He shall sit as a refiner and purifier of silver, he shall purifie the sons of *Levi*, “and purge them as gold and silver, that they may “offer unto the Lord an offering in righteousness. There shall be a wonderful spiritual glory upon the Ministers of God in those days, *Dan. 12. 3. Those that*

(z) חַמְּשִׁילִי as the brightness of the Firmament, and they that turn many to righteousness as the Stars for ever and ever.

As

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As 'tis said of *John Baptist*, that he was a burning and a shining light; so shall all the Ministers of God be in that day which is hastning apace; They shall be set in a brighter firmament of Church-estate, than ever yet was in the world, and their shining shall be answerable. To be sure, there shall in that day be no (a) more *Chemarims*, no more of those

black Priests which wear the marks of *Baal* about them continually. I marvel not that that sort of men are enemies unto these truths; If they could hinder it, Ministers should never preach of them, people should never hear of them, nor one nor other should ever dive into them.

Why? their guilty-self-condemned hearts mis-give them, that when this day cometh they must fall, when *Sion* awaketh to put on her beautiful garments, and to shake her self from the dust, *Wo to Babylon*, and to all the *Babylonish* brood! they shall perish from off this earth, and from under these heavens.

“2. There will be spiritual members in the Church, as well as spiritual officers. And this will be not only here and there, even (as it is at this day amongst a few Churches who in conscience to God endeavour that their building may be of living stones, which I look upon as a first fruits of

(a) כֹּהֲנִים *qui nigras induunt vestes* *Acias Montanus. Alii a Pallis quas gestabant vestibus R. D. Kimki. Alii a stigmatibus que suo corpori inurebant. Struckius de sacrific. p. 66. verbum כֹּהֲנִים significat sacerdotem gentilem nigris vestibus Indutum. Vide Targum in Jud. 17. 12. Hinc apud Rabbinos Monachus vocatur כֹּהֲנִי. Shindl. Lex. Pentaglot. p. 371. Vide & placet que habet Hottingerus in Thesaur. p. 33.*

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what shall be hereafter) in a particular Church or two, but universally, *Isa. 60. 21. thy people shall be all righteous.* There will not be a profane person tolerated in the Church in those days, *Zech. 14. last, there shall be no more a Canaanite in the house of the Lord.* And whatever it is now, I am sure then, meer civility and morality, together with an outward profession will not be thought enough to qualifie for Church Member-ship, except there be experience of the regenerating grace of God in the soul. See *Ezek. 44. 9. No stranger uncircumcised in heart, nor uncircumcised in flesh shall enter into my sanctuary.* So that *circumcision in flesh*, baptism, and outward profession, will not be enough to give admittance into the Church of God, except there be the *circumcision of the heart*; and what's that, but regeneration?

“3. There will be spiritual ordinances. Then will the blessed day come, when the pure ordinances of God shall be no more corrupted with the cursed inventions of men. *Ezek. 43. 7, 8. My holy name shall the house of Israel no more defile by the carcases of their Kings, i. e. by their rotten idols which their Kings caused them to serve; nor in their setting up their threshold by my threshold, and their post by my post, h. e. the inventions of men shall no more be set up cheek by jowl with the sacred Institutions of God.* For indeed the condition of that sin cannot stand with the peace and prosperity which shall be in the world after the day of *Israel's* salvation. It is an usual thing with the God of jealousy to send death, famine, and sword, generation after generation, for that sin of corrupting his worship with humane inventions, according to what the Lord hath said

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said in the second commandment, *sc.* That if *(†) Non imago, non simulacrum* men *(†)* do make any thing *prohibetur, sed non facies tibi.* to themselves in the worship of God, he will visit the iniquity, as upon the father, so upon the son. And wherefore is it, think you, that God is at this day about to *bath his sword in heaven*, and to darken the Sun and Moon, and to cause the Stars of heaven to loose their shining? verily the Lord is shaking this once more, *not the earth only, but the heavens*, and proceeding to do a marvellous work amongst his people, even a marvellous work, and a wonder, to cause the wisdom of the wise to perish (*as he hath done already*) and the understanding of the prudent to be hid, because they that profess his name have their fear towards God taught by the precepts of men. Wherefore when the day is come that *all Israel shall be saved*, inasmuch as then peace and prosperity shall run down like a River, and like a mighty stream all the world over, the sons of men shall no more set up their post by Gods pillar, saith he, whose name is the Lord of hosts.

We come now in the fourth and last place to shew (as God shall help) that *all the Tribes of Israel shall partake of a Temporal salvation*. For the *Jews* are not only in spiritual, but in temporal bondage also, and therefore they shall partake not only of spiritual, but also of a temporal salvation. The truth of this may be evinced and cleared in some particulars.

“First the thing is evident, inasmuch as the day
“will come when the children of *Israel* shall be no
“more oppressed by the great ones of the earth;

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There will be a time when *the man of the earth shall no more oppress*, *Psal. 10. 18.* Hence *Isa. 54. 14.* *thou shalt be far from oppression, for thou shalt not fear, and from terror, for it shall not come near thee.* Hence *Peter* said unto the *Jews*, that after their repentance, *times of refreshing shall come*, *Acts 3. 19.* Now what do these *times of refreshing* note, but a day, wherein there shall be freedom from all persecution and corporal oppressions?

And hence we read of the *Redemption of Israel*, as in that verse from whence the *Apostle* demonstrateth the words of my Text, *sc. Isa. 59. 20.* *tis said, *the Redeemer shall come to Sion.* Now that very word *Redemption* doth usually signifie temporal as well as spiritual salvation, a deliverance of the body as well as of the soul, *Luke 21. 28.* *your redemption draweth*

(b) *Calvin Harm. Piscator in Luc. 21. 28. v. Amef. Med. Theol. l. 1. c. 41. Th. 3.*

nigh, what is that? (b) great Interpreters take it to be the same with that redemption which the *Apostle* speaketh of, when he saith, *Rom. 8. 23.* *we wait for the redemption of our body.* However, sure it is, that the time will come when strangers shall be able to oppress the children of *Israel* no more, but the quite contrary shall be true, *sc. that their oppressors shall be brought under them.* See *Zech. 10. 4.* *out of him* (i. e. out of *Israel*) *came forth* (or *shall come forth*, for the words are a Prophecie of what shall be, and not an History of what hath been) *the corner, out of him the nail*, i. e. the Magistrates and Rulers, who are compared unto corner stones, and to nails, because the safety of the whole building and body politick greatly depends upon them; *out of him the battel bow*, i. e. the Military man, *out of him*

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him every oppressor together, i. e. such as shall suppress, not *Israel* but the enemies of *Israel*. "So *Isa.* 14. "2, 3. They shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in that day that the Lord shall give them rest from their sorrows, and from their fears, and from the hard bondage wherein they were made to serve. See also Chap. 60. verse 14. with *Ezek.* 39. 10.

Nor shall any amongst themselves oppress their poor brethren. Indeed it hath been so formerly, which caused the Apostle to use that interrogation, *do not rich men oppress you?* *Jam.* 2. 6. But after this day of salvation which we are speaking of, it shall be so no more; *Ezek.* 46. 18. "The Prince shall not take of the peoples inheritance by oppression. *Isa.* 60. 17. *I will make thy officers peace, and thy exaltors righteousness.* For it is observable, that the children of *Israel* were not subject unto oppression from their own Rulers, until such time as they cast off that *Theocracy*, or Government by Judges which was of divine appointment. See *1 Sam.* 12. 3. Now after the *Jews* conversion, such a Government as that was, will be restored again amongst them. *Isa.* 1. 26. *I will restore thy Judges as at the first, and thy counsellors as at the beginning. Sion and her converts shall be redeemed with righteousness.*

"Yea 2ly. There will a time come when the *Israel* of God shall be saved from all outward afflictions: Not only from persecution and oppression from men, but from all external and corporal calamities: And this shall be upon earth too; for I am not speaking of that salvation which the elect of God shall enjoy in heaven eternally after the end

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shall come, but of what shall be upon earth sometime before Jesus Christ hath delivered up his Mediator-
 y kingdom. Now I say there will a time come
 when upon earth *the Israel of God* shall be wholly
 freed from affliction, *Zeph. 3. 15. Thou shalt not see evil any more, Isa. 61.* "Beg. liberty shall be pro-
 claimed to the captives, the opening of the pri-
 son to them that are bound, and to them that
 mourn in *Sion* shall be given beauty for ashes, joy
 for mourning, the garment of praise for the spi-
 rit of heaviness. So that after the time cometh
 that the *Jews* shall mourn, that they shall look up-
 on him whom they have pierced and mourn bitter-
 ly, they shall no more lie in the ashes of affliction
 and outward calamity. See Chap. 51. 11. *sorrow*
and mourning shall flee away: Affliction shall vanish.
 And hence it is said of the new *Jerusalem*, *Rev. 21.*
 4. "God shall wipe away all tears from their
 eyes; and there shall be no sorrow, nor crying,
 nor any more pain, for the former things are
 passed away.

"3ly, The truth is further evident, in that there
 will a day come, when the *Israel of God* shall en-
 joy length of dayes as to natural or corporal
 life.

As if *Adam* had never sinned, he had enjoyed a
 natural life upon earth for a long time. And in-
 deed it was especially a natural life, which the Co-
 venant of works promised. When it was said to
Adam, Do and live, the meaning was, Thou shalt
 then live a long and happy life upon earth: even so
 when God shall make all things new, the Saints
 shall be wonderfully delivered from natural, as
 well as spiritual death. Therefore it is said that
 when

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when new *Jerusalem* cometh down from heaven, there shall be no more death. And of this we have a promise made to *Israel*, *Hof. 13. 14.* I will ransom them from the power of the grave, I will redeem them from death. See also *Isa. 65. 17.* behold, I create new heavens, & a new earth; & *v. 20.* "there shall be no more thence an infant of days, or an old man "that hath not fulfilled his days, *verse 22.* for as the days of a tree (or rather the tree) are the days of my people, and mine elect shall long enjoy the work of their hands.

(c) Some interpret the place that they shall live as long as *Adam* should have done, in case he had been confirmed in his

(c) *Hanc interpretationem sequi videntur, Septuaginta, Chaldeus, Paraphrastes Justinus Martyr, & alii.*

integrity by eating of the tree of life which was in the midst of *Paradise*. However the Scripture must be fulfilled, which saith that the meek shall inherit the earth, *Psal. 37. 11. Matth. 5. 5.* The meek shall inherit not only heaven, but the earth, heaven and earth are theirs, they have a right to both in respect of the promise; they are heirs of God, and joynt heirs with Christ. The meek, for the present, how do they inherit the earth, when the wicked turn them off from the earth at their pleasure? well, but the time will come, when they shall inherit the earth. *Abraham*, and so the children of *Abraham*, shall become heirs of the world, *b. e.* of the new world, which according to divine promise we look for in time to be created, *Rom. 4. 13. 2 Pet. 3. 13.*

"4ly, There will a day come, when the saved Tribes of *Israel* shall enjoy great outward peace, "and in that respect it might well be said that they "shall partake of a temporal salvation. Indeed a little

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little before the conversion of the *Jews*, there will be the most terrible doings in the world that ever was heard of, in respect of wars and commotions, the waves of the Sea roaring, confused noise and garments rolled in blood, blood and fire, and vapour of smoke; but after *the kingdom shall be restored unto Israel*, then will be glorious days of peace and tranquillity. See some Scriptures for this; *Hof. 2. 18.* "I will break the bow and the sword, and the battle out of the earth, and will make them to lie down safely, *Zech. 14. 11.* And men shall dwell in it, and there shall be no more utter destruction, but *Jerusalem* shall be safely inhabited. Yea there will be wonderful peace and prosperity in those days, such as never was since the world began. *Isa. 66. 12.* I will extend peace to her like a River. See also Chap. 60. ver. 18. & *Mic. 4. 3, 4.* "And ye shall judge among many people, and rebuke strong Nations afar off, and they shall beat their swords into plough shares, and their spears into pruning hooks: Nation shall not lift up sword against nation, neither shall they learn war any more, but they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid; for the mouth of the Lord of Host's hath spoken it. Then certainly it shall come to pass that there will a day be upon earth when the nations shall be at peace, and war shall be learned no more, if the mouth of the Lord of Host's hath spoken it.

"5ly, The time will come when the Land of *Israel* shall be made exceeding fruitful, therefore we may well assert a temporal salvation. I say there

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"there will a time come when there shall be great

"(d) plenty as well as

"great peace over the earth, *Zech.* 8. 12. the (d) *V. Lactant. l. 7. c. 4. Bury-roughs on Hos. 2. 18.*

"seed shall be prospe-

"rous, the vine shall give her fruit, and the ground

"shall give her increase, and the heavens shall

"give their dew, and I will cause the remnant of

"this people to possess all these things, *Joel* 3. 18.

"And it shall come to pass in that day, that the

"Mountains shall drop down new wine; and the

"hills shall flow with milk, and all the Rivers of

"Judah shall flow with waters, &c. These expres-

sions of the mountains dropping down new wine, &c. are

the high and hyperbolical Metaphors of a prophetic strain,

whereby may be signified the admirable fertility of

the earth. And it must needs be so, because the bar-

renness of the earth was a fruit of the curse for the

sin of man. God said to Adam, after he had sinned,

cursed is the ground for thy sake: But now, when new

Jerusalem cometh down from heaven, the curse shall

be removed, *Rev.* 22. 3. "there shall be no more

"curse, but the Throne of God, and of the Lamb

"shall be in it, and his servants shall serve him. For

the truth is, that in the new heaven and the new

earth, which is promised in the Scripture, things

shall be restored unto that glorious perfection

which they were in at the first creation before the

Apostacy, *Ezek.* 36. 35. *They shall say, this Land*

which was desolate is become like the Garden of Eden, i. e.

like Paradise. See *Isa.* 51. 3. Hence the Prophets

have spoken of the times of the restitution of all things,

Acts 3. 21. why, the restitution of all things? But be-

cause man by sin, hath put all the world out of or-

der,

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der, sin hath brought a curse and confusion, and sad disorder even upon the frame of nature, but

(c) See Deodate on *Act. 3. 21.*
& *Engl. Annot. & Mayer in loc.*

(c) the days will come when all the creatures shall be restored unto their right order and use, for which they were made at the first. Therefore also the Apostle saith, *Rom. 8. 20, 21.* "the creature was made subject unto vanity not willingly— the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. The unreasonable creature is become subject unto vanity, bondage, and corruption, but it is as it were against its will; and therefore the creatures do all in their kind, sigh and groan before the great God that he would deliver them from this servitude, that they might no more be made use of to the dishonour of their blessed Creator; and therefore the creatures shall be delivered, and made use of only for that end which they were at first made for. And this shall be in the day when the glory of the sons

(f) *Non bestia per hoc tempus sanguine alentur, non aves prada sed quiesca & placida erunt omnia. Canis non venabitur, accipitres non nocebunt, infans cum serpentibus ludet, &c. Laet. l. 7. c. 24. Atq; hinc Sybilla Erythea sic canit, ὅτε λύκοι σὺν ἀρνεσὶ ἐν ἄρρεσι ἀμιλλήσονται — ἄρνηται σὺν μόσχουσιν, &c.*

of God shall be manifested. (f) And hence the state of the new heaven, and the new earth is described by such things as were when Adam was in Paradise, but never since, *Isa. 65. 25.* "The Wolf and the Lamb shall feed together, and the Lion shall eat straw like the Bullock, and

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"and dust shall be the serpents meat, they shall not
"hurt nor destroy in all my holy mountain saith the
"Lord. (g) Before the
fall, the Woolf and the Lamb, the Bullock and the Lion could live

(g) *Lege Calvin in Isa. c. lii. ver. 6.*

quietly by one another, man was not subject to hurt by serpents or venomous creatures, there was not that enmity in any of the creatures to seek the destruction of one another. Even thus shall it be again: as *Adam* was a Type of Christ, *Rom. 5. 14.* So was *Adams* world, a Type of Christ, the second *Adam* his world, when he shall come to judge the earth. I know some *Jewish Doctors* deride at these things (h) saying that

when the new heaven and new earth spoken of in the Scripture shall take

(h) *Vide Mainon in Jud. Chazeka c. ult. Rabbi Samuel in Sanhedrin. c. Chetek.*

place, there will be no alteration in the nature of things, only that their Nation shall have a temporal Monarchy and Dominion over all other Nations. But what if such

Rabbies (†) should be (†) *Mede.*

amongst the number of

those scoffers which the Apostle *Peter* speaketh of, who say, that all things shall continue as they were from the creation, and that *Messias*, at his coming, shall not destroy the old world and create a new one?

It is also true, that these truths have been very much obscured, they have been little searched into, little known, little believed in the world. It may be some of you think that they are new and strange notions: But if you think them new, I can assure

you

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you upon diligent search, that these things passed for current Doctrine in the Church of God for divers hundred of years in the Primitive and purest days of the Christian Church. Yea they were never called into question until the third or fourth Century, when Antichrist began to rise. And then indeed it was high time that those truths, which do so much concern the glory of *the kingdom of the Messiah*, should be opposed and obscured, when the great enemy of Christ began to get head in the world. And ever since, albeit some of the Lords Worthies have born witness unto these very truths, yet they have been exceedingly darkned; partly by those that have gone beyond what is written in the word, and partly by those that have set themselves to oppose what the word saith. Nevertheless, if these be (as I am perswaded verily they are) *the faithful and true sayings of God*; it will be our great sin, if we should neglect to search into them: But how sinful a thing then must it needs be to oppose and contemn these Mysteries of God?

Thus have you heard the *Doctrinal part* of this great truth concerning *Israels salvation* spoken unto. Only, before we proceed to infer any uses from the Doctrine, thus far (as the Lord hath holpen) treated upon, it may not be amiss to remove some objections, which may be made against the things delivered, especially against this last particular, of *a glory upon earth, yet to come to the Saints of God*.

“Obj. I. Those Scriptures which speak of temporal salvation, are not to be interpreted literally, but mystically, (i)

(i) *Hieron. in Jer 31. 37.*

“ spiritual things being set

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"set forth by corporal, heavenly things by ter-
"rene.

"*Ans.* 1. By way of concession, there is some-
"thing of truth in that assertion, That often in the
old Testament (k) spi-
ritual and heavenly (k) *Lege Hornbeck contra Ju-*
things are set forth by *daos. l. 3. c. 2.*
terrene and corporal

Allegories; And this principle taketh place when
we read of a glorious Temple, Altar, Priests, Sacri-
fices, Incense, &c. to be *in the days of Messias*,
these things are not then to be interpreted literally,
but allegorically: These expressions are used *ad*
captum auditorum & pro more saculi, as being suitable and
accommodated to that Age and state of the Church.
The holy Prophets were wont to speak in the style
and dialect of the Church and Age they lived in.
"Yet 2. This principle must not be extended too
"far, partly because it is a wrong to the Scripture
"to make unnecessary

"allegories; As *Augu-* (1) *De civitate Dei.*

fin (l) long since well
observed, a literal interpretation of Scripture is
not to be refused when it will stand with the Analo-
gy of faith. It is a diminishing of the word of God,
causlessly to reject such an interpretation. Also be-
cause it giveth occasion of great offence to the *Jews*,
when they perceive Christians deny that which their
Prophets have so abun-
dantly affirmed. It is not
(as (m) some have
thought) the best way to
deal with the *Jews*, when
they urge, that in the days of *Messias*, they must have

(m) *Prideux orat. de voc. Jud.*
Vocr. disp. de signis & natura
miraculis, & in Disp. de Regno
Milkenario.

such

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such glory bestowed upon them, as the like never was in the world, to tell them that all those things must be understood spiritually, and not literally,

(n) *An non optima cum Judeis agendi ratio esset, non ut clarissima ille de secundo adventu Prophetia ad primum torqueantur, &c. Dum enim nos clarissimas illas de rebus in secundo adventu Christi Prophetias ad primum torqueamus, Judæi nos derisui habent & in infidelitate sua magis obfirmantur. Clavis Apoc. In fine.*

as well as spiritual, that I cannot but think that the holy Ghost fore-seeing that men would be ready to make this objection, the more frequently useh these literal expressions, that so a mystical interpretation might not be looked upon as sufficient.

“*Obj. 2.* Doth not Christ say that the kingdom of God cometh not with observation, *Luke 17.20.* How then is it true, that Christ shall have such a glorious kingdom upon earth as we have heard?”

“*Answ. 1.* The meaning of our Saviour in that place may be, that his first coming should not be

(o) *Fieri potest ut aliud sit πορεατηςις quam vulgo existimatur. ut mens sit, non venit regnum Domini expectando: notum quanto spatio Messie regnum Judæi expectarent, quanta animo conceperant. Respondet Dominus non adven-*

which in the Prophets look that way; (n) but it were better yield to them, that they shall have such glory as the like never was, only that this must not be at *Messias* first appearing. Besides, the Scripture is so abundant in terms which signify a corporal salvation

“according to the *Pharisees* expectation. (o) The words rendred with observation may be read with expectation. The kingdom of God, i.e. the kingdom of *Messias*, which is called the kingdom

of

of God, and the kingdom of heaven, because it is that kingdom which Daniel prophesied the God of heaven should set up,

was not to begin as the Pharisees and other Jews thought it would. You (saith Christ to the Pharisees) make account that as soon as *Messias* cometh, he will deliver you out of the hands of the Romans, and become a great earthly Monarch; but you are much mistaken, therefore it is added, *ver. 21. The kingdom of God is amongst you*, i. e. the *Messias* is now amongst you; for I do not take the meaning of those words to be, that Christ's kingdom is *regnum animarum* in the souls and consciences of men, though that be a great truth, (p)

yet though there be *veritas rei* in that exposition, there is not *veritas loci*, but Christ would give them to understand, that *Messias* was already come and conversing amongst them.

2. "We must distinguish between the first and second coming of Christ. The Pharisees were willingly ignorant of this necessary distinction; nor do the Jews, even to this day, believe, that there is any such distinction to be made of *Messias's* coming. Nay their Rabbies do expressly teach the contrary, sc. that there shall be

(q) but one coming of the *Messias*. And because the Scriptures of the old

Testament are clear for two comings of Christ, therefore the Jews have embraced an heretical ficti-

rum expectantibus qui jam venisset: etiam disturos frustra hunc aut illum esse qui inter eos versaretur. Heinsius.

(p) Vide Bezam, Heinsium, Junium, Tremelium, & Piscatorem in loc.

(q) Menasseh. Ben-Israel de Resurrect. l. 3 c. 3.

(1) *Idem in spe Israelis p. 78.*
 & *Rabbini in Talmud passim.*
Consule etiam Targum in Zech.
9. 9. & Cant. 4. 5. Porcherus
ostendit, vereres Judæos Mes-
sium filium Joseph, & filium Da-
vid, pro uno eodemq; habuisse:
Ac (inquit) Christus uterq; fuit,
filius Joseph educatione & fi-
lius David natura.

on that there shall be
 (7) two *Messias's*, one of
 the Tribe of *Judah*, and
 another of the Tribe of
Joseph.

Now then by applying
 this distinction, the an-
 swer to the objection is
 clear & easie, viz. that the
 first coming of Christ

should not at all be according to the *Jews* expectati-
 on in respect of visible glory, but at the first he was
 to come in the form of a Servant, as an abject a-
 mongst men, and to be abhorred of his own Nation
 according to the sayings of the Prophets; but the
 second coming of Christ shall be in as great visible
 (and yet spiritual) glory as ever the *Jews* expected
 that the coming of *Messias* would be, *Matth. 24. 30.*
 “*They shall see the Son of man coming in the clouds*
 “*of heaven with power and great glory, and Chap.*
 “*25. 31. The Son of man shall come in his glory,*
 “*and all the holy Angels with him; then shall he sit*
 “*upon the Throne of his glory. And hence it is ob-*
 servable, that Christ did never absolutely deny his
 having such a *visible glorious kingdom upon earth*, as that
 which his Disciples then looked for, only he cor-
 rected their error as to the time of this kingdoms
 appearing. The Disciples said, “*Lord wilt thou*
 “*at this time restore the kingdom to Israel? Acts*
 1. 6. Christ did not say to them, that there should
 never be any such restoration of the kingdom to
Israel, as their thoughts were running upon, only
 telleth them that the times and seasons were not for
 them to know, thereby acknowledging that such a
 king-

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kingdom should indeed be as they (for the substance of it) did from the holy Prophets expect; Thus, *Luke 19. 11.* "There were some that thought that the kingdom of God would immediately appear. Now therein was their error; not in expecting a glorious appearance of the kingdom of God, but in that they made account this would be immediately. Whereupon our Saviour, to correct that error as to the time of his kingdoms coming, speaketh a Parable of a certain noble man that went into a far Country to receive for himself a kingdom, and so to return. What is this far Country, but heaven? when Jesus Christ ascended to heaven, then he began his glorious kingdom: Hence our Saviour said, *Mark 9. 1.* "there be some of them that stand here which shall not taste death till they have seen the kingdom of God come with power. What is the meaning of that? The

(1) Ancients are wont to (s) sic Theophylact, Euthymius, &c.
expound it of the transfiguration of Christ

which followed a few days after those words were spoken; and indeed in that transfiguration the words of Christ were typically fulfilled: But I take the special design of Christ to be, an intimation to his Disciples of his (1) ascension. Some of you (1) *Exa in Math. 16. ult.*

faith Christ shall see me ascend into the heaven of heavens, there to sit reigning till my enemies be made my foot-stool. Now this is expressed by saying, they should see the kingdom of God come with great power, or as *Matthew* hath it, the Son of man coming in his Skingdom. Wherefore it is most certain that Christ went to receive

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a most glorious kingdom; at his ascension into heaven, therefore *at his return from heaven the glory of the kingdom of God will appear.*

“*Obj. 3.* Doth not Christ say, my kingdom is not of this world, *John 18. 36.* how then is it true that Christ shall have such a glorious kingdom upon earth as that which hath been spoken of?”

“*Ans. 1.* That may be in this world which is not of the world, so *John 17. 14.* they are not of the world, even as I am not of the world. And yet both Christ and they were then in the world. “*2.* The kingdom of Christ may be said not to be of this world, because it is not of a carnal earthly, but of an high and heavenly nature. It is an heavenly kingdom, *2 Tim. 4. 18.* The very kind and nature of it is so. This

(u) *Enseb. Hist. Eccles. l. 3. c. 15. Edit. Lat.*

bringeth to mind a (u) remarkable story which *Ensebins* relateth to have

fallen out in the days of the *Emperour Domitian*, it is this. “There were (saith he) some malicious *Jews*, who out of envy at the truth informed the *Emperour*, that such and such persons were, as concerning the flesh, near akin unto Christ; whereupon the *Emperour* sent for those persons, intending to have killed them; but when he heard them say, that the kingdom of Christ was not of a terrene, but only of a celestial nature, he dismissed them without doing them any hurt. And hence it is, that the kingdom of Christ is not carried on by earthly and carnal, but by spiritual weapons, *2 Cor. 10. 4.* *our weapons are not carnal.* The kingdoms of this world how are they got? and how are they kept?”

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kept? Is it not by fire, and blood, and sword? but so it is not with the kingdom of Christ, he subdueth the world, by the power of his word and spirit, that's the bow whereby he conquereth the Nations before him, *Rev. 6. 2.* And this interpretation suiteth exactly with the scope of our Saviour in the place alledged, therefore he saith, *his servants do not fight*; It is therefore a woful mistake in those men, who say, *that the Saints, as such,* must take up arms and destroy the ungodly of the world before them, and when they have done so, they will invite Christ to come from heaven and reign over them. Nay verily, but the weapons of Saints as such are not swords and spears, but
(†) *prayers and tears.* (†) *Preces & lacrymæ sunt arma Ecclesie.* Ambrose.
3. "I answer, *That though* the kingdom of Christ
"be not of *this world*, yet it is of the world to
"come. Christ doth not say my kingdom is not of any world, only it's not of *this world*. And indeed that glorious kingdom promised unto Christ and his Saints upon the earth, is not to be expected in this world, but in the *world to come*, i. e. at the day of judgment. Sometimes indeed the world to come is taken more comprehensively, for *Dies Messia*, the whole time of the *Messias*; therefore the Apostle saith, that upon *them the ends of the world were come*, and that Apostates *may taste of the powers of the world to come*, yet more than once in the Scripture is the world to come taken more strictly for *Dies judicii, vel secundi adventus Messia*, the day of judgment as we shewed you the last opportunity. Consider *Eph. 1. 20, 21. Luke 20. 34, 35, 36.* Then, and not till then, will be the time when the Saints

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shall judge the world, and have dominion over all the earth. There are many mistakes about this matter. Some deny that ever the Saints shall have a glorious kingdom upon the earth; others say, that it shall be, but long before Jesus Christ cometh to judge the world. But the truth is, that great glory promised to the Saints, the new heaven and the new earth wherein dwelleth righteousness, will be neither before, nor after, but during the time of the day of judgment. Then shall every knee bow, and every tongue confess unto God, *Rom. 14. 10, 11.* Thus *Psal. 66. 4.* it is said, "All the earth shall worship thee, and shall sing unto thee, they shall sing to thy name. *Selah.* Now in the *Septuagint*

(†) ὅλη ἡ γῆ ἐκτασσέσθαι. *Vide Cald. Paraph. in ver. 9 Ipsi Psalmsi. Vulgat. Lat. Ethiop. & Arabic. Interpretis ista verba habent. Atzamez Grotius existimat Græcem Ecclesiam ea addidisse.*

that *66 Psalm* is in the Title of it called (†) *a Psalm of the Resurrection.* Then therefore will that Scripture be fulfilled, that *All the earth shall worship God, &c.* after the resurrection at

the last day. Let us consider the Scripture a little further, *Psal. 96. 11.* "O let the heavens rejoyce, "and let the earth be glad, let the Sea roar, and "the fulness thereof, let the field be joyful, and all "that is therein, then shall all the Trees of the "Wood rejoyce. Now when is that, that the creatures shall thus be delivered and restored to their primitive beauty and glory? *ver. 13. before the Lord, for he cometh,* "for he cometh to judge the "earth, he shall judge the world with righteousness, and the people with his truth. See also *Isa. 44. 23.* And hence the Apostle, *Rom. 8. 20, 21, 22,*

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23. giveth us to understand, that the creature which is at present subject to corruption, *b. e.* the air which may become Pestilential and unwholsom, and so subject unto corruption in that respect; and the water which may be corrupted and distempered with winds, and storms, and tempests; and the earth which is subject to blastings with the fruits thereof, &c. shall be delivered from this subjection to corruption at the time when the bodies of the Saints shall be redeemed from the power of the grave, as well as freed from molestation and oppression by wicked and unreasonable men. Hence *Psal.* 49.

14. It is said, *the upright shall have dominion over them in the morning*: So that there will a day come when the Saints of God shall have dominion over the wicked; yea, over all the rich and great ones amongst the wicked of the earth (according to the scope and context of that place) but when will this day of the upright's dominion be? even in *the morning*, *i. e.* at the re-

surrection of the just (as

(w) Interpreters are wont to expound it)

(w) *Sic Calvin, Junius, Piscator, Ainsworth, & Translators, &c.*

which is resembled unto the morning. And indeed *the first resurrection* (the dead in Christ shall arise first, blessed and holy is he that hath part in the first resurrection) will be *the morning of the day of judgment*: and therefore the day of judgment, when the raised Saints shall have dominion over the world, may well be called the morning by the Psalmist. Again see *Matth.* 19. 28. "ye which have followed me; (there the stop should be made in reading the words) in the regeneration when the Son of man shall sit in the throne of his

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“glory, ye shall also sit upon twelve Thrones,
“judging the twelve Tribes of Israel. So that there
will be a day when the Saints upon earth shall sit
upon Thrones of judgment. But when? even in

(x) Ἐν τῇ παλιγγεσείᾳ,
i. e. in renovatione mundi vel
potius post renovationem mundi
in altero saeculo: Quamquam
nomen παλιγγεσείας vi-
detur potissimum intelligen-
dum de restitutione corporum
& resurrectione. Piscator sic
& Jac. Capellus. Intelligitur
totius naturae nostrae perfecta
renovatio, & plenaria mortis
abolitio. Geith. Harm. Vide
Pareum in loc. Confer etiam
Vers. Syriac. Arab. & Ethiop.
(y) Vide Epiphanius adver-
sus Manetem Ac Iulianus Mar-
tyr in Dial. Cum Tryph. resur-
rectionem corporis vocat
τὸ μυστήριον πάλιν τῆς γε-
νέσεως ἡμῶν. Porro Augu-
stinus [de Civ. Dei lib. 20 c. 5.]
hac habet verba, Quod autem
ait in regeneratione procul-
dubio mortuorum resurrectio-
nem nomine voluit regenera-
tionis intelligi. Adde quod ip-
se Varro de corporis resur-
rectione philosophatus est, quæm
deserit παλιγγεσείαν vo-
cavit.

“shall be given unto the people of the Saints of the
“most high, &c. So that when the time cometh
that the greatness of the kingdom under the whole
hea-

the regeneration, (x) that
is to say at the resurrecti-
on, when there will be a
παλιγγεσεία, a regenera-
tion or renovation of the
world. Hence the (y)
are wont to call the day
of judgment, παλιγγε-
σεία τῆς παρούσης τῆς
νῦν, the regeneration (or
renovation) of (or from)
the Lords presence. More-
over that by the regenera-
tion, we are to under-
stand the resurrection, is
evident, because Mark
and Luke, instead of the
word regeneration, say, the
world to come. Yet more,
the truth hereof is evi-
dent from Dan. 7. 26,
27. “The judgment
“shall sit,— and the
“kingdom, and domi-
“nion, and greatness of
“the kingdom under
“the whole heavens

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heaven shall be given to the Saints, the judgment shall sit. Now, that by the judgment sitting is meant, *the great day of judgment*, is to me past a doubt. For whence is that term of *the day of judgment*? we do not find it in the old Testament, but often in the new. And the reason why Christ and his Apostles used that term, was, because it was much used in the Church of the *Jews*, and had a Scripture foundation. Hence we read of the day of judgment more frequently in the *Jews* writings than in the new Testament itself. Now the *Jews* took up that term, of *the day of judgment*, from the 7th Chap. of *Dan*. Therefore no doubt but that by the *judgment sitting*, is meant the *great day of judgment*; therefore till *that day* the kingdom under the whole heaven cometh not into the hands of the Saints. Again, *Acts* 3. 19. The times of refreshing are said to be from the presence of the "Lord. Therefore Jesus Christ will be personally present (and that he will not be till the judgment) when the times of refreshing shall come. And in the Scripture *the day of judgment* is described by (2) *the presence of the*

Lord, *2 Thes.* 1. 9. More-over to be acquainted with the writings and notions which were of old in use amongst the *Jews*, is of wonderful advantage towards the understanding of many places in the Scripture, especially in the new Testament. Now the *Jews* were wont to call the *day of judgment*, (a) or the world to come, by that

(2) Hinc in Epist. Polycratii (apud Euseb. l. 3. c. 25.) de obitu Philippi & Johannis ait, ἀναστήσεται τὴ ἐσχάτῃ ἡμέρᾳ τῆς παρθενίας τῆς νυγίης.

רוחה בעולם הבא (a)

very

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very name of a time of refreshing. Hence they were wont to say, "That one hour of refreshing in

(b) *Vid. Helmsi exerc. in N. T.* "was better than a whole life in the present state of the world."

And in *vers. 21*. It is plainly expressed, that in the glorious time of the restitution of all things, Jesus will come again from heaven. And is not *2 Thes. 1. 7*. a clear place to prove, that the glorious *Sabbatism* which remains for the Saints upon earth will begin at Christs coming from heaven to judge the world? Hence also Christs kingdom is said to be at the time of his appearing to judge the quick and the dead, *2 Tim. 4. 1*. And *Rev. 11. 15*. "the seventh Angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. So that when the time cometh that all the kingdoms of the world shall become the kingdoms of the Lord, and of his Christ, the seventh Angel sounds the Trumpet. Now

(c) *Sic Andraas, Aretas, Beda, Primasius, Foxus, Bullingerus, Tossanus, Marloratus, Alphonsus, Pareus, Medus, Piscator, & alii.*

by the seventh Trumpet (as (c) Interpreters do very unanimously carry it) we are to understand the last Trump, which shall usher in the resur-

rection of the dead, and the day of judgment, wherefore *vers. 18*. 'tis said, *thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants,* "the Prophets, and to thy Saints, and them that fear thy name small and great, and shouldst destroy them which

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which destroy the earth. By all these Scriptures then it is abundantly evident, That the glorious kingdom which Christ with his Saints shall have upon earth, will not be till the great day of judgment. Only remember that the Scripture speaks of a first and a second resurrection, and so of a first and an ultimate judgment. For as in a day there is an evening and a morning, so in this great day, even the day of judgment, there is an evening and a morning: The one containeth that blessed thousand years *John* speaketh of, the other containeth that space which shall be between the resurrection of the unjust, and the time when Christ shall give up his Mediatory kingdom, when God shall be all in all.

"You'll say, but this is cold comfort for us, we expected a glorious time for the Saints upon earth to be at hand, but you tell us that that great glory promised to the Saints upon earth, when new *Jerusalem* cometh down from heaven, is not to be expected before the day of judgment.

Ans. Truly I do tell you so, yet I trust not I, but the Lord; Nevertheless as for such of you as do indeed love and long for the appearing of the great God, and our Saviour Jesus Christ: I shall say two things to you which are full of admirable consolation. 1. "That the day of judgment is not so far off as the world imagines it is.

Not that I can (d) any way approve of their presumption, who go about to determine justly, how long it shall be to the day of judgment; Nay,

(d) *Lege August. Epist. ad Hebræum.*

(e) *Traditio Domus Elie. Sic etiam R. Ketina & R. Ashe, qui fuit Author Talmud Babylon. An. Ch. 367.*

Church of God, and which

(f) *Vide Alfred. Cronol. cap. 1. cyprian ad Fortunatum Iren. l. 5. c. ult. Lactan. l. 7. c. 14. Gregor. in 1 Reg. 9. Corn. a Lapid. in Apoc. c. 20.*

creation) and that the 7th. glorious Sabbatism or rest upon earth which remaineth

(g) The Author of *Revelation* revealed, thinks the world was 6000 years old above ten years since. And according to *Epiphanius, Orosius, Jerom, Philo, Isidore, Eusebius, Naulclerus, Bede, Suidas, Cuspinian*, the world was above 5000 years old at the birth of Christ. Nay, according to *Regiomontanus*, and *Alphonsus*, the world was then 6984. years old. *Legge Alfred. Cronol. c. ult. sic etiam Craconius, Onuphrius, Gaudicus, Lauretus, & Martyrologium Romanum, lege Voet. Disput. de tempore Nat. Christi. Drossi Notas in Sulp. Severum. l. 2. p. 251. 252.*

(†) *Viz.* That begun by *R. Hittel*, which maketh the world to be now 5427 years old.

(*) Following the *Samaritane Pentateuch*.

Nay, if that principle which was (e) an ancient and common tradition amongst the Jews whilst they were yet the from them many Learned men (f) have taken up, should hold true, viz. *That this world should continue six thousand years* (according to the days of the week at the first thousand should be the for the people of God, yet no one can tell justly when the day of judgment shall begin, for none can tell justly how old the world is. According to the (g) account of some, the world is even now above 6000 years old; According to the present Jewish (†) supputation the world will not be so old near this 600 years; And others there are, (*) who, upon very probable grounds, think that the world wanteth not an hundred years of being 6000 years old. Thus there is great variety

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variety in computations. Doubtless (as one observeth) by this confusion in accounts, the Lord hath put a check to the ambitious and curious minds of men, who else would have been (as some have) too rashly determining the very time of Christ's coming to judge the world, whereas God will have that day to come upon all the earth like a snare. Nevertheless we may safely affirm in the general, that the time is nearer

than most are aware of.

(b) Divines are wont to make the conversion of the *Jews* an immediate sign fore-running the

(h) *E vicino præcedit finem sæculi; mysteriosa illa populi Judaici conversio, de qua Apostolus. Rom. 11. &c. Zanch. de fine sæculi. p. 88.*

day of judgment. Consider *Rev. 11. 14.* "when the second wo is past, the third wo will come quickly. By that time the *Jews* conversion is well over, (if not before) the second wo will be past, that is to say, the *Turk* shall no more scourge the Christian world. Now after this, the third wo cometh quickly, That is, the day of judgment, which will be the most terrible and woful day to a world of ungodly ones, that ever was since man was placed upon the earth; "That day will burn as an Oven, "and all that do wickedly shall be as stubble. Furthermore weigh in your thoughts this argument: The final destruction of Antichrist will not be until Jesus Christ come to judge the earth. So *Daniel* plainly expresseth it, that Antichrist must prevail more or less even till the Lords coming to judgment, *Dan. 7. 21, 22.* And so saith the Apostle, *2 Thes. 2. 8.* "The Lord will consume the wicked

"one with the breath of
"his mouth, and (i) a-
"bolish him with the

(i) *καταργήσει. In crimine sunt ἀναλίσκειν bright-*

ὁ κατὰ γένει. Et signan-
ter hic distinguuntur. Illud est
traſſim imminuere, hoc est fun-
ditus tollere. Cocceius de An-
tich. Dissert. p. 38.

sumption is to be by the breath of the Lords mouth,
i. e. by the power of his word and spirit. Antichrist
hath been in a deep consumption above these hun-
dred years. *Bellarmin* (k)

(k) *De R. P.* lib. 3. c. 22.

taught that the Pope was Antichrist, his dominion
hath been exceedingly diminished. But then there
is an utter abolition of Antichrist yet to come, and
that will be by the *Epiphany of the Lords presence*, the

(l) *cartwright* in his Cate-
chism p. 324. *Bradshaw* in
his Expos. on 2 *Thes.* See also
Confessions of *Helvetia* and
Auspurg. In *Harm. of Confes.*
p. 88. 103. *Vide Pare,* in *A-*
poc. 19. 20. *Cujus verba sunt,*
Illustri adventu suo abolebit,
Quod citra controversiam in-
telligentum est de novissimo ad-
ventu Domini ad Judicium.

expression, of the coming of the Lord, 2 *Thes.* 3. 1.
& 1 *Cor.* 16. 22. If any love not the Lord Jesus Christ,
which words are an Hebraism, the meaning is, if
any maliciously blaspheme the Lord Jesus Christ,
let him be anathema, i. e. accursed; *maranatha*, i. e.
the Lord cometh, the meaning is, let the curse of God
remain upon him till dooms day. So that the day of
judg-

"brightness of his co-
ming. Mark here I
pray you, There is a
consumption to befall An-
tichrist, and after that,
an abolition; The con-
sumption is to be by the breath of the Lords mouth,
i. e. by the power of his word and spirit. Antichrist
hath been in a deep consumption above these hun-
dred years. *Bellarmin* (k)
complains that ever since
the Protestants have

taught that the Pope was Antichrist, his dominion
hath been exceedingly diminished. But then there
is an utter abolition of Antichrist yet to come, and
that will be by the *Epiphany of the Lords presence*, the
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judgment is signified by that expression of *the Lords coming*. Furthermore, in the 9th. Psalm, in the Title of the Psalm it is said to be upon *Muth-labben*, that is in English, *the death of the son*, what son is that; but *the son of perdition*, sc. Antichrist. Now in ver. 7, 8. "It is said the Lord hath prepared his Throne for judgment, and he shall judge the world in righteousness, he shall minister judgment to the people in *uprightness*. So that when *Muth-labben*, when the death of the son of perdition shall come, the Lord will sit upon his Throne judging the world. But the final ruine of Antichrist cannot be far off. It is certain that the time, times, and half a time allowed for Antichrists reign is very far spent; therefore the day of judgment draws on apace. Now what a most comfortable meditation is this? *Amen, even so, come Lord Jesus, come quickly!*

"2. Consider, That there will be a glorious inheritance and first fruits of that kingdom which the Saints shall possess at the great day, even before Christ cometh from heaven to judge the earth. For the *Jews* (as hath been shewed) shall be converted before the day of judgment. And *Rome* (though not the whole Antichristian state) will be destroyed before the coming of Christ; and the resurrection of the two witnesses will take place before the sounding of the 7th. even towards the conclusion of the 6th. Trumpet. Consider *Rev. 11. 11, 12*. So that there must be an *heaven* established in the world which shall put great respect upon the slain and silenced witnesses of Jesus Christ, *h.e.* God will shake the *European Nations* (this once more he will shake not the earth only, but the *heaven*)

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ven) until he hath brought forth such higher powers as shall promote the interest of Jesus Christ and his Saints. That I take to be meant by *heaven*, even an *higher power*. For so the {Prophetical strain runs. Hence the ruine of the King of *Babylon* is described by saying, *how art thou fallen from heaven O Lucifer!* and the destruction of the state of *Idumea* is set forth by saying, *the Lord will bath his sword in heaven*, the overthrow of the *Roman Pagan* higher powers is called a *departure of the heavens as a scroll*: And hence it is said, *Rev. 12. 8.* The Dragon found no more place in heaven, *i. e.* Pagans were no more suffered to be in any place of Authority, &c. Thus when it is said, that the witnesses must hear a great voice from heaven, it argueth that an higher power shall be established in the world, which will highly advance and honour the faithful witnesses of Jesus Christ. Now by comparing the word and works of God together. I cannot but be perswaded, that the Lord is even now about to bring this great work to pass, though in such a way as shall astonish all the earth. It may be in such a way, and by such means as that you read of *Judg. 7. 22.* And *2 Chron. 20. 23.* However sure it is, that when the witnesses are raised, 'tis by a spirit of life from God, *b. e.* the thing will be effected by the mighty wonder-working hand of Divine Providence. Likewise this work must be brought to pass suddenly and unexpectedly, which may possibly be intended when it is said, *Rev. 11. 12.* The witnesses ascended in a cloud, *b. e.* not only with the acclamations of a multitude, as thick as clouds, *Isa. 60. 8.* *Heb. 12. 1.* but suddenly and unexpectedly. For the clouds fly swiftly, and when the heaven is clear many times, speedily and unexpectedly

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it is over-spread with clouds. Therefore in the Propheticai strain, a sudden and strange event is signified by the notion of a cloud. Consider *Jer. 4. 13. & Isa. 19. 1.*

Thus have we done with the *Doctrinal* part of this great Truth, concerning *Israel's salvation*. We proceed now (as the Lord shall help) to *infer* some *Uses* from the Doctrine delivered.

Use 1. Is it so that *the time will surely come* when "all *Israel* shall partake of such a salvation as that "which hath been spoken of? Hence then it followeth, that we should labour to be acquainted "with these Truths which do concern the Mystery "of God in *Israel's* salvation. Indeed if these things were cunningly devised fables, or if they were but the uncertain conjectures of men, we might be held excused, though we should not bestow precious time in looking into them; but inasmuch as they are things *that shall surely come to pass*, the evil will be great if we should not look into these holy Mysteries. We may say of these things; as the Prophet *Daniel* spake concerning that dream which God sent upon *Nebuchadnezzar*, *Dan. 2. 45.* "the dream is certain, and the interpretation thereof is sure. Now part of that dream was concerning the kingdom of *Jesus Christ*, first, as a little stone, by the power of his word and spirit, subduing the world; and after that as a great mountain filling the whole earth. So that there will a time come when the kingdom of *Christ* shall be established all the earth over, *the thing is certain and sure*. And therefore *John* (or *Christ* by *John*) speaking concerning that new heaven, and new earth

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which shall be when part of heaven shall come down upon the earth, *sc.* when new *Jernsalem* shall come down from God out of heaven, saith, *Rev.* 22. 6. *These sayings are faithful and true*, *h. e.* they are such things as God will faithfully and truly perform, that nothing shall be unfulfilled of all those sayings which the mouth of the Lord hath spoken. Therefore these are sayings not to be neglected.

Now in the prosecution of this *Use*, two things may be attended. 1. To lay down some Motives to stir us up to search into these mysterious things. 2. Some Rules of direction to be observed, in order to attaining the knowledge thereof.

“For Motives consider 1. The divine excellency which is in these mysterious truths. Indeed all truth is of a divine original. God is the Author of all truth, because he is the Author of all being, and truth and being are the same : As all goodness is originally from the goodness of God, so all truth is originally from the truth of God : Hence God is called, *the God of truth*, and his spirit, *the spirit of*

(a) *Veritas a quo cumq; est, a spiritu sancto est. Ambros.*
Propheta Daemonum si vera lo-
quantur, ista veritas est a spiri-
tu sancto. Vide Raimund. Bre-
gan. de Theol. Gent. c. 12.

truth; because (a) all truth is from God, and from his spirit. But especially this is true concerning those truths that cannot be known by the book of the creature,

but only by the book of *Scripture* : and most of all is this true concerning *Prophetical Scripture*. All Scripture is given by inspiration of God; but this is eminently to be affirmed of the prophecies contained in the Scriptures of truth, 2 *Pet.* 1. 20, 21. Hence the prophetical book of the new Testament

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is called by the name of *Revelation*, Rev. 1. 1. *The revelation of Jesus Christ*; why *Revelation*? but because the things contained in that book, had never been known amongst the sons of men, had it not been for the extraordinary *Revelation* of the spirit of Christ. As the *Gospel* is said to be by *revelation*, Gal. 1. 12. because the mysteries of the *Gospel* are not learned out of the book of Nature. So the prophecies of God's word are called *Revelation*, because the things therein contained had never been known unto the world, but by and from the *Revelation* of the spirit.

Besides, it is evident, that there is some peculiar excellency in these mysteries which concerns the glory of Christ's kingdom upon earth, because it hath been the great design of Satan to obscure, and darken, and hide these truths from the world. From the great subtilty of Satan it hath come to pass that some men of very corrupt minds have asserted that *Messias* shall have a glorious kingdom upon the earth. Some (b) say that

Cerinthus (adding to this opinion carnal and heretical delusions) did so maintain; to be sure he was a very desperate Heretick, and may be one of those Antichrists which the Apostle speaketh of when he saith, that many Antichrists were then come, 1 *John* 2. 18. Likewise the *Jews* in their *Talmud* have many gross and carnal conceits about the temporal glory of *Messias* his kingdom. So

(b) So say *Eusebius* and *Austin*. But it may be questioned whether *Cerinthus* did indeed hold any such opinion, for neither *Irenæus*, nor *Tertullian*, nor yet *Epiphanius* do mention any such thing to be amongst the Errors of *Cerinthus*.

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have many hat are of the fifth-Monarchy perswasion.

(c) *De quibus legantur Spanhemius in Hiflor. Narr. & Sleiden. Comment. vide quoq; Zuingleum de Authoribus seditionum.*

(d) *Viz. Fratres Roseæ crucis. Videat cui vacat Epist. Dedic. ante Fratris Rogeri Baconis Epistolam. Sed aereftabilem hujus Sectæ Idolatriam passim in Disputationibus ostendit Clariss. Voetius. Achisce Fratribus addi possint Weigeliani, Paracelsistæ, Fran. Puccius, &c. Vide Hornbeck Apo!. Pro Eccles. Christian. p.84.*

glory of these mysteries ; for many good men are apt to think with themselves, what? shall we believe that the Saints shall have a glorious reign upon earth? that's an opinion which Hereticks have held, which savours of *Judaism*, which such and such disorderly persons have been taken with, and so Satan hath his design in keeping many godly souls from enjoying the comfort of these truths. This then sheweth, that there is some divine excellency in these mysteries, otherwise the wicked one would not so envy Gods children the knowledge of these things. Again, it is evident, that there is an excellency in these truths, because of the difficulty which is incoming to the clear understanding of them.

(†) τὰ καλὰ χαλεπὰ.
Arist.

So had those monstrous
(c) *German Anabaptists* which were stirred up by the Devil to oppose the Reformation in *Luthers* days. And there is a (d) *Popish Sect* at this present, which doth maintain that there will be a glorious restitution of all things here below. Now by this means Satan hath greatly prevailed to keep the world in ignorance of the true

It is an usual observation, that (τ) *precious things are attained with much*

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much difficulty; so may we say concerning truths, as well as things, precious truths are found out with much difficulty. The sweetest kernel is many times hid under the hardest shell: even so before a man come to the kernel of these truths, there's an hard shell to be broken which will cost some pains and difficulty. I say there is difficulty and obscurity in these truths. Hence, 2 Pet. 3. 16. *In which* (saith the Apostle) *are some things hard to be understood.* The Antecedent to that relative [which] is not Epistles, but things (for (e) the

Greek is ἐν οἷς, and not ἐν αἷς, h. e. those things concerning the Lords coming to judge the world, and to create the new heaven, & the new

(e) *Lectionem amplector quam pleriq; codices sequuntur ut ἐν οἷς non ἐν αἷς legatur.* Heinſius, See the Dutch-Annot. in loc.

earth, wherein dwelleth righteousness. Our beloved Brother Paul, saith Peter, hath spoken not only in his Epistle unto (f)

you Hebrews, but in all the rest of his Epistles concerning the coming

(f) *Viz. Hebr. 1. 6. & 2. 5. & 12. 14, 28, 29.*

of Christ to judge the world, and to set up his glorious kingdom upon the earth, *in which things there are some matters hard to be understood.* Moreover, this is wont to be noted as one difference between truths fundamental and extra-fundamental. In that, as for fundamental truths, the knowledge of them is easily attained: As he

(g) said of old, *In per-* (g) *Hilary.*

spicio & facili stat aterni-

tas. Truths absolutely necessary to salvation are clear and easie to be discerned: whereas extra-fun-

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fundamental truths are many times involved in great difficulties and obscurities. And of this sort are the truths which concern that glorious visible kingdom which Jesus Christ shall one day possess upon the earth. Let no one say, then we will not labour after the knowledge of these truths, if they are of a circumstantial nature only : By the same reason you may say that you will not labour to be acquainted with the order which God hath appointed for the Government of his Church which is his house, because the knowledge of those things is extra-fundamental ; yet surely we should labour to be acquainted not only with matters of faith, but of order; not only with matters of Doctrine, but with matters of Worship and Discipline : But inasmuch as these truths concerning Christs kingdom are extra-fundamental, therefore the knowledge of them is difficult : And inasmuch as the knowledge of them is difficult, therefore the truths are excellent.

Furthermore it is evident, that there is a peculiar excellency in these truths, because the right knowledge of them maketh one blessed. See *Rev. i. 3. Blessed is he that readeth, i. e.* he that rightly interpreteth : we call the interpretation of a Riddle the reading of it, so the interpretation of prophecies (which are Riddles before their accomplishment) is the reading of them, *and they that hear the words of this prophesie, h. e.* they that hear one rightly interpreting the words of that prophesie. Now where can you find amongst all the books of God, the like solemn encouragement to the reading and study thereof? what other book is there in all the Bible that begins so, *Blessed is he that understandeth this*

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this book? Therefore undoubtedly there is a divine and glorious excellency more than ordinary in the truths contained in that Book which is a more full declaration of the Mystery of God revealed unto the holy Prophets.

“*Confid.* 2. It is no small evil to be willingly ignorant of these divine and holy mysteries. Indeed when men are ignorant through weakness or inability to discern the truth, God will many times pass by such weakness as that is: But if ignorance be either through pre judice conceived against the truth, or through a spirit of sloth and negligence whence a man will not take pains to come unto the knowledge of the truth, it is a very provoking sin.” What saith the Apostle? *2 Pet. 1. 19.* we have a sure word of prophesie, whereunto you do well that you take heed: But what then shall we think of those who as to the word of prophesie they give no heed unto it? certainly they do not do well, but they do very ill. Some there are that as to the word of exhortation or practise, that they take heed unto, and that is so far well, but as to the word of knowledge or prophesie, they never heed that, in which neglect they do not well; but ill. Certainly if it be a duty incumbent upon those to whom the Lord hath committed the word, to preach of these truths concerning *the restoration of Israel*, then it must needs be a duty incumbent upon people to seek after the knowledge of these truths. But the former of these is true, *Jer. 31. 10.* “*Hear the word of the Lord, O ye Nations, and declare it in the Isles afar off, and say, he that scattered Israel will gather him. As if the Lord had said, as for you that are the publishers of my word amongst the*

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Gentiles, you that are employed in sounding the Trumpet of the everlasting Gospel amongst the Nations, see that you do not neglect to declare these truths amongst them, which concern the salvation of *Israel*. Therefore people ought to be acquainted with such truths as these are. Indeed men do ill as to themselves; they wrong themselves exceedingly when they neglect to search into these very truths: For it is said, *2 Tim. 3. 16. That all Scripture is profitable*, therefore they that neglect propheticall Scripture, sin against their own spiritual profit and advantage. And *Rom. 15. 4.* The Apostle saith not that some things only, “but that *whatsoever things* “were written afore-time, were written for our “learning. He doth not say that matters of practice were written for our learning, but as for matters of prophesie they were written for no bodies learning; the Apostle never spake such a word as that, but he affirms the quite contrary: But especially the evil of this neglect appears, in that it is great ingratitude unto the most high God for the riches of his grace in condescending to make known his counsels unto the Sons of men. Shall *Jehovah*, who humbleth himself to look upon the things that are done in heaven, condescend so infinitely as to make known his eternal counsels unto men upon the earth. And shall he speak unto us concerning this Mystery of *the restitution of all things*, not only by one, or two, or three, but by the mouth of all his Prophets? And yet shall we mortals be so ungrateful, and so wretched, as to take no notice of what the Lord hath spoken? shall they be as words spoken in the air? shall we let these truths lie by us as if they were of no use? God forbid that it should

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be so. One would think that every one should rather be taken with admiration at the infinite grace of God, as *David* was, *Lord!* (saith he) *that thou shouldst speak to me of things to come*: So it should affect our hearts, that God should speak unto us of things that are to come; therefore not to mind these things, must needs be an evil very hainous and provoking.

“*Consider 3.* That a gracious soul may have much “spiritual delight and comfort in diving into these “mysterious truths. *John* had experience of this, “*Rev. 10. 10. when I ate the book, it was in my mouth* “sweet as honey. It is true, that when the book was in his belly, it was bitter, the meaning of which may be, that bitter afflictions should befall the Church during the reign of Antichrist, and in respect of those calamitous events, the book is said to be bitter in his belly. But in his mouth it was sweet as honey, to signifie to us that the understanding of prophecies is a most sweet and comfortable thing. And thus also the Prophet *Jeremy*, *Chap. 31. 26.* “upon this I awaked, and beheld, and my sleep was “sweet unto me, *b. e.* he had newly had a Vision concerning the salvation of all the Tribes of *Israel*, and upon this, his sleep was sweet unto him. As sleep is a marvellous comfortable and (h) refreshing thing unto a man that is weary, so was the contemplation of *Israel's* salvation a marvellous refreshing to the blessed soul of the holy Propher. The tru h is, that whilst a man is dwelling upon these meditations, he is as it were in heaven upon earth, he hath fellowship with the Angels in heaven; whence

(h) *Tale tuum carmen nobis
divine Poeta. Quale sopor
fessis, &c.*

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whence the Angel said unto *John*, *I am thy fellow servant, and of thy brethren the Prophets*. When men of God in former times have had their minds taken up with divine Visions, Angels of God have been with them; verily so it is with the servants of God at this day, though the Ministry of the holy Angels be more secret, spiritual and invisible, than sometimes formerly. When the servants of the Lord are reading, or writing, or meditating, or praying concerning these Mysteries to the great God of Heaven and Earth, the blessed Angels are standing by them all the time; and no doubt but that the seven spirits which stand before the Throne of God, are instruments of much grace and peace towards his servants, especially when they are engaged in such a work as this is: But there is that which is better than fellowship with Angels, even communion with the blessed holy God is to be enjoyed in these Meditations. Yea, much of God is to be seen and felt in these studies. It is said that the Lord hath *made darkness pavillions round about him*, *3 Sam. 22. 12*. "And doth not *Solomon* say, *2 Chron. 6. 1*. The Lord hath said that he would dwell in the thick darkness, even so it is most true, that God dwelleth in the dark prophecies of his word. There he is to be seen, there are the breathings of his spirit, there is a presence of God that is unutterable.

And this I may affirm to you, that if there be any man which hath not had communion with God in looking into these Mysteries (which Angels love to pry into) either it is because he hath no grace in his soul, and these Mysteries indeed are such things as an unregenerate heart can find no sap, nor savour in them. They are the deep things of the spirit of God,

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God, which being spiritually discerned, the natural man cannot see any beauty in them; nay, his heart secretly riseth against them; or else it is because of ignorance and unacquaintedness with the truth of these Mysteries, that a man seeth not much of God in them. And so it is too sadly true, that some of the Lords own children may have very low and unworthy thoughts concerning these Mysteries, *scil.* through their weakness and ignorance in the Truth. Thus we read concerning the *Disciples* themselves, *Luke 24. 11.* that when they were told of Christs Resurrection, they looked upon those words as idle tales, and believed them not: So there are that look upon the things that concern *the first Resurrection* as dreams not to be believed. As if these things were only the airy, empty speculations of some men with notions above the clouds: But as for those whose understandings God hath opened to conceive and receive these truths they see a glory in them above the world, that eye hath not seen, nor tongue can express.

“Consider 4. That the time wherein the Mystery of God shall be finished draweth on apace. The salvation of all *Israel*, it is now near to be revealed. And this is a marvellous incouragement, to look into this Mystery of *Israels* salvation. For inasmuch as the time of fulfilling prophecies it at hand, we may hope that they shall be unsealed unto those whose hearts are set upon them, *Rev. 22. 10.* and *Chap. 10. ver. 11.* It was said to *John*, *Thou must prophesie again: what is the meaning of that? Is it (as (i) some have thought) that John should*

(i) *Sic Andreas & qui enim sequuntur.*

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be again sent into the world before the last day? I do not think so. Though something may be said to

(†) *Mede:*

prove that (†) *John Baptist* shall be raised from the dead a little before

the day of judgment, to be an instrument of converting the Jewish Nation, yet there's no reason to believe so concerning *John* the Apostle. The meaning then of those words, *thou shalt prophesie again,*

(k) *Mr. Cotton in loc. in M. S. 5. In hanc sententiam ire videntur, Pareus, & Lawenus, & Burroughs, in Hof. 1.*

may be, (k) that there will a time come, when the gift of interpreting propheticall Scripture shall be wonderfully re-

vived in the Church, that the book of *Revelation* shall be interpreted and understood as clearly almost, as if *John* himself were here to preach of these things: And when should this time be, if not when the prophecies are come to their birth? well, but how doth it appear that the Mystery of God will shortly be finished? This is manifest, because the signs fore-running the accomplishment of the Mystery of God in the glorious salvation of all *Israel* are already working, what sign? what token of this day can you think of, but that it is even now appearing? I'll mention (by the help of Christ) two things unto you, that are signs of this great and notable day of the Lord being near. 1. "When the Virgins, not only foolish, but wise also are asleep; this is a sign that the Mystery of God shall be finished ere long, *Matth. 25. 5, 6.* whilst the Bridegroom tarried, they all slumbred and slept, and at midnight there was a cry made, behold, the Bridegroom cometh: So then, when the wise

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Virgins are asleep, amongst the rest, this is a sign
that Jesus Christ is coming (not to the ultimate
Judgment, but) as a Bridegroom. This is a sign
that the great and blessed Nuptials draw on apace;
concerning which Christ spake at the Institution of
the Lords Supper, saying, "I will drink no more
of the fruit of the Vine until that day that I drink
it new *i. e.* not corporally, but after a spiritual
and new kind of manner, *in the kingdom of God,*
Mark 14. 25. Consider also *Rev. 19. 6, 7.* " There
was the voice of a great multitude, saying, *Allelu-*
jah, the Lord God omnipotent reigneth, the
Marriage of the Lamb is come, and his Wife hath
made her self ready: When once the *Jews* are
converted, then will this voice be heard; then will
the Lambs Wife be made ready for the Marriage.
Now I say, the fore-going sign of this, is sleeping
amongst the Virgins. And alas is it not so now?
are not all the Virgins asleep? what else meaneth
that strange spirit of worldliness that possesseth and
prevaileth upon great Professors? *Lamentable!*
Professors are ready to comply with any thing,
though it be to the straining of their consciences;
what say they? *we must be wise, we must be wise:* and
though the wisdom of the Serpent, devoures the in-
nocency of the Dove, they care not. *Any thing to*
save an estate; what though the men we have to do
withal be the enemies of God, and of his Saints;
yet say they, *Let us comply as far as ever we can.* I do
testifie unto you, that the Lord Jesus is coming
to shake men out of these slumbers. Is it now a
time to use base compliances, to save an Estate,
when all mens Estates are going to wrack and
ruine? Now must you needs have great things for
your

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selves, when the Stars cannot keep themselves in heaven? I pray God for you, that when the Lord Jesus cometh, you be not blamed and shamed before all the world.

"2ly, The present Tumults and shakings of the Nations are a sign, that the Mystery of God shall be finished ere long, and that the kingdom shall become the Lord's all the world over. Certainly I do believe that this earthquake which the Lord of heaven and earth hath now begun, will not be over until *Babylon* fall and rise no more. A few years ago there was a strange calm upon the world, what was that a sign of? Truly, that calm, which was on the earth six or seven years ago, was a prognostick of the Earthquake wherein the witnesses shall be raised, and a tenth part of the City shall fall. Consider the Scriptures, see *Psal. 46.* (which some are wont to call *Luthers Psalm*, because *Luther* was much delighted in the reading and singing thereof.) Now in the Title of the Psalm it is said

(1) *נִסְתָּר. de Secretis*
fili. Arab. Consule Ainsworth
on Tit. istius Psalmi.
 (†) *Vide Kircheri Concord.*
part 2. p. 791.

to be upon (1) *Alamoth*
 what is that? the word
 cometh from the Hebrew
brew Alam, which signifyeth
 hid or secret, (†) and
 therefore the seventy
 Interpreters render

the word *ἐν τῷ κρυπτῷ*, i. e. upon the hidden things: So then from the Title of the Psalm we may gather, that when the things therein spoken do come to pass, it is a sign that the Mysteries of God even that *Mystery which hath been hid in God*, as the Apostle speaketh, is fulfilling and finishing. Now see ver. 8. Behold the works of God, what desolations he

hath

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hath made in the earth. Is not this Scripture fulfilling? Is not the Lord making desolations in the earth? we may gather thence, that the *τα κρυφία*, the *hidden things* of the *Mystery* of God are finishing apace. Consider also *ver. 9.* "He maketh Wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear insunder, he burneth the *cha-* riot in fire: There shall such a day as this come upon the earth, even a day wherein the Nations shall learn War no more; but before this day there must be terrible doings and desolations made upon the earth, as a sign of that glorious tranquillity, which the most high (whose method of divine providence, is to bring light out of darkness, good out of evil, order out of confusion, peace out of war) will establish on the earth. I may tell you therefore, that *dreadful wars*, confused noise, and garments rolled in blood, are a sign of Christ's appearing to establish his kingdom on the Earth. I remember (m) *Lactantius de Divino Premio* l. 7. c. 19. (m) *Lactantius* (who lived in the third Century) hath a saying, that before the Lord Jesus come from Heaven to set up his glorious kingdom here below, *there shall a sword fall from heaven to the earth*, whereby the Saints then living (saith he) shall gather courage, as knowing that ere long, their Lord will come to redeem them out of the hands of all that hate them. Now this is come to pass at this day, there is a sword fallen from Heaven to the Earth, the God of Heaven and Earth hath put all the world into a bloody frame of revenge and war one against another. Therefore let the Saints lift up their heads, and let them know that the Lord is coming,

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is coming, is coming. The great and terrible day of the Lord, it is near, it is near, wherein the mighty man shall cry bitterly.

I might also tell you, that direful and astonishing desolations by fire, are a sign that the time is at hand wherein the Mystery of God shall be finished.

Consider *Rev. 16.8.* "*the Angel of the fourth vial*" hath power given him to scorch men *with fire.*

Now then if the Angel that hath power to *burn* with fire be in the dreadful execution of his commission;

(n) *Ante Romæ ruinam cruentur funditus civitates, interibunt igni, &c.* Lactant. ubi supra. c. 16.

what shall we gather from thence? (n) Truly

that *Romes turn is next.*

Therefore it followeth

ver. 10. "*the fifth An-*

gel poured out his vial upon the seat of the *Beast.*

Now is it not so at this day, that the world seemeth to be all on fire? Did not providence a few

(†) *Viz.* The doleful news of *London's* conflagration which came hither a few days since. This was Preached 1 mi 1 mo. 1666.

days since bring unto our

ears doleful and (†) ex-

animating tydings, that a

fire is broke forth in

Gods anger which hath

burnt to the foundations

of the mountains? that now we may say unto God,

how terrible art thou in thy works? the uttermost

parts are afraid at thy tokens! "The voice of the

"Lord is calling upon us, saying, come and see the

"works of God, he is terrible in his doings toward

"the children of men. But though this calamity be

heavy, yet be comforted, in that these awful trem-

endous dispensations are such, as that by the light of

this fire we may see the *vial full* of the wrath of God

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is ready to be poured upon the head of Rome. Yea, such things as these, they are a sign, not only of Christ's providential coming to destroy Rome, but also (which will follow not long after that) of his personal coming to begin that long, and last, and great day, when the Saints shall judge the world, *Acts 2. 19, 20.* There must be wonders in Heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke, before that great and notable day of the Lord come: what's the meaning of all this? part of the meaning of it may be, that there shall be strange and terrible (o) prodigies in heaven and earth, to signify that Christ's coming to judgment draweth on apace.

(o) Tossanus & Strigelius in loc. Voetius. *Disp. part. 1. p. 609. & part. 2 p. 921.*

Bloud may note the turning of water into bloud; Fire, that there shall be strange fiery Meteors, flashes of fire in a fearful manner seen in the Heavens; vapour of smoke, may signify terrible Comets, which (some say) the Hebrews of old, were wont to call by the name of a (p) pillar of smoke. But besides this, bloud may note a bloody sword; and fire, terrible devastations by burning, and (possibly) vapour of smoke (†) may signify burnings by fire also. Now then, is this the day of bloud and fire? The Lord then is roaring from on high, to give us warning, that the great and notable day is coming. One Scripture more let me mention before I pass off from this, viz. *Hag. 2. 6, 7.* "Thus

(p) Mede on *John 10. 30. vide etiam Grot. in Joel 2. 30 Zanch. de oper. Dei. ubi de cometis.*

(†) *Vaporem fumi, i. e. urbium incendia, Melancthon.*

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salus

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“saith the Lord of hosts, yet once it is a little while,
 “and I will shake the Heaven, and the Earth, and
 “the Sea, and the dry Land, and I will shake all
 “Nations, and the desire of all nations shall come.
 The words are true concerning the second coming
 of the *Messias*, as well as concerning his first com-
 ing. Observe now, I will shake Heaven and Earth,
 i. e. the whole (†) world.

(†) The *Hebrews* of old were wont to express that by those two words, of *Heaven* and *Earth*, which we express by one word of *the world*. Vide *C. scilicet*. Annot. in 2 Pet. 3. & *Medi Paraphrasin*.

Particularly, consider what is said. *I will shake the heaven*, saith God. Is not this come to pass? Are not the powers of heaven shaking? I am perswaded, that who

ever liveth a while longer, will hear that the Stars are falling down from heaven, like untimely figs from a shaken tree. *And the earth*; Is not this fulfilling also? Do you not feel an earthquake at this day? Is not the Lord arising to shake terribly the earth? The earth is moved exceedingly, the earth reeleth to and fro, the earth is clean dissolved, the transgression thereof is heavy upon it, the windows from on high are open, and the foundations of the earth do shake. *And the Sea*; Is not this sign also fulfilling? what roarings have there been upon the Sea of late? Is not the day of the Lord upon the Ships of *Tarshish*? How are men afraid to venture upon the Sea? because God is shaking not only the dry Land, but the Sea? *I will shake all Nations*; Is not this also fulfilling? God hath allarumed all the Nations, do you not hear the rushing of the Nations? when were all the Nations in such a posture? *Europe, Asia, Africa, America*, all are in a tumult.

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The Lord hath allarm'd them all. Men know not where now to go; they cannot think of what Nation to transport themselves unto, but the shaking of God will take hold on them in that Nation. Now, these are signs, that he who is the desire of the Elect amongst all Nations will come ere long. Amen, even so, come, come, come Lord Jesus!

“Consider 5. That some of us are under special advantage to understand these mysterious truths of God; That is to say, such of us as are in an exiled condition in this wilderness. Indeed some came hither upon worldly accounts, but others there are that came into this wilderness purely upon spiritual accounts; (yea, and that continue here upon no other account) that so they might bear witness, not only against the Name of the Beast, and against his character, but also against his Number which some good men may be polluted with, though as to the character of the Beast, no good man can receive that) which is the number not of an Angel, but of a man, *b.e.* that so they might bear witness against all humane inventions in the worship of God, who is exceeding jealous as to the manner and means, as well as in respect to the matter of his worship. Now such of you (I speak to some each this day) may hope that God will discover much of his counsel to you, if in his fear you search into what he hath declared by his servants the Prophets. Where was John when he had the Revelation of Jesus Christ? He was, of reason of (9) Domitian the King, banished into the Isle of Patmos; Rev.

(9) Ita scribitur in Codice Arabico v. Alsted. Cronol. p. 26. & Euseb. Hist. l. 3. c. 16.

9. So Daniel and Ezekiel were exiles, when they

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law Visions of God. And I have often thought upon that which is said, *Rev. 17.3.* Namely, *that John was led into the wilderness to see the destruction of Rome:*

(r) *Viz.* That famous Mr. Robert Parker in his Exposition of the 4. Vial.

What should be the meaning of that? A Learned (r) man and faithful servant of Jesus

Christ long since conjectured: "That therefore some Land should be brought into a very desolate wilderness-condition; and he believed it would be a Protestant Country; yea, and that this desolation would be by fire, out of which desolated Land, the ruine of *Rome* shall arise suddenly and unexpectedly. This I mention because of the present workings of providence, and God doth sometimes give strange hints to his eminent servants, of

(s) Brightman *in loc.*

what he will do long before hand. But (s) another thinketh that *John's*

being led into the wilderness to see *Romes* destruction, may signifie, that some faithful ones of God in a wilderness, shall have a wonderful discovery of those things made unto them. God hath led us into a wilderness, and surely it was not because the Lord hated us, but because he loved us, that he brought us hither into this *Jeshimon*. Who knoweth but that he may send down his spirit upon us here, if we continue faithful before him? These then are the Motives to stir us up to search into these Mysterious truths.

"*Quest.* You will say, but how shall we do to understand them? Now that is the second thing to be attended in the prosecution of this *Use*. For answer, such rules as these are to be observed.

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"1. He that would understand these mysteries, must be convinced that they are things intelligible. For this is that which discourageth and keeps off many from looking into these Truths, that they think with themselves there's nothing of certainty in these things, all Interpretations of propheticall mysteries are but conjectural, &c. But as the Apostle speaks of unbelieving prayer, let not him that asketh doubting, "think that he shall receive any thing from the Lord: So I say in this case; If a man be indeed of that perswasion, that there is nothing demonstrative in these mysteries, let not such a man think that he shall be able to understand any thing to purpose in these mysteries. I beseech you consider, if it were true which some men of carnal and slothful spirits would make the world believe, that the book of Revelation is a book not possible to be understood, would the spirit of God pronounce them blessed, who read (*i. e.* rightly interpret) it? can any man be blessed for reading himself he knows not what, things that no one can understand? Their sloth and sin is very great that do so imagine. Besides, the Lord Jesus Christ hath procured, that the book should be unsealed, Rev. 5. 4, 5. Therefore let not any Disciple of Christ be terrified with the obscurity of these mysteries, for Christ hath and will unseal the book. It is indeed true, that there is difficulty and (†) darkneis, not a little in propheticall mysteries, for they are the deep things of the spirit of God: Nevertheless, they are knowable, though the knowledge of them be

(†) In Apocalypsi Quot verba
tot sacramenta. Hieron. in E-
pist. ad Paulin. Res divinae
multum habent caliginis.
Caro.

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with difficulty. Hence our Saviour rebuked those which had no discerning of the signs of the times; therefore there are signs of the times whereby the fulfilling of prophecies may be discerned; otherwise, our blessed Saviour would never have been so severe in his holy rebukings of those that wanted this discerning.

“2. He that would have good understanding in the Mystery of God, must be sure to walk before the Lord in simplicity, and in godly sincerity. Sincerity, truth of grace will do much to help one in this case. Hence it is observable, that Christ when he blamed the *Pharisees* for their ignorance in the signs of the times, he doth not call them *fools and blind*, as oft he did, and as they deserved; but he calls them *Hypocrites*. *Matth. 16. 3.* “O ye hypocrites, ye cannot discern the signs of the times, *q. d.* If you had sincerity, you would discern the signs of the times; but because you are graceless hypocrites, you discern them not. And *Matth. 13. 11.* Christ saith unto his sincere Disciples “It is given unto you to know the Mysteries of the kingdom of heaven. It was given unto them to understand the Mysteries of the Gospel and kingdom of grace; likewise it was given unto them to understand the Mysterie of the kingdom of the *Messias*, in making all things new, that by the second *Adam* the world might at last be restored unto that glorious condition in the which it was created for the first *Adam*. This is a Mystery of the kingdom indeed, which the world understands but little of in truth. See also *Dan. 12. 10.* *None of the wicked shall understand, but the wise shall understand.* The wicked shall not perceive what God is doing in the world, when he is

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fulfilling what he hath spoken of by his Prophets. Though the works of God, and the word of God, speak plainly enough unto those that have their hearts set upon the truth, to know it; yet as for profane and hypocrites, their minds shall be blinded, and their hearts hardened, that they shall not see nor believe, but *the wise, i. e.* the righteous (for he, and only he, is a wise man in the account of God and Scripture, who is a sincere righteous man) shall understand. See *Hos. 14.* last. Hence the Apostle saith, *1 Cor. 8. 3.* *If any man love God, the same is taught :* (So (t) the words may be rendred) (t) *Beza.*
of God; That's a man that is like to be taught of God, who hath sincerity of love and grace in his heart towards God.

"Yea 3. If a man would have good understand-
"ing in these Mysterious truths, then he should la-
"bour for much *grace*. Not only for sincerity, but for a large measure of the spirit of grace. All the Prophets of God were very holy men, *Holy men of God spake as they were moved by the holy spirit*, even so they that would understand the Mystery of God, which he hath declared by his servants the Prophets, had need be very holy: For unto whom will God discover his counsels, but unto those whom he loveth most? As it is amongst men, a wise man will not communicate his secret counsels to every one, but unto such as he hath a peculiar affection for, and delight in; even so we may be sure, the blessed God will not discover his secret counsels (which have been hidden from the foundation of the world) to every one: But unto such as he hath a peculiar respect for. Hence *John*, that had the *Revelation*,

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was the beloved Disciple; And Daniel was a man greatly beloved: And that is very observable, which the Lord himself speaketh concerning Abraham, Gen. 18. 17. *The Lord said, shall I hide from Abraham the thing which I do? I am, saith God, about to bring great changes, strange and dreadful overturnings in the world, for which my name and dread shall be spoken of to all Generations, and shall I not let Abraham know of it? a man so dear unto me as Abraham is, shall I not tell him of the thing which I purpose to do?*

So that they whom the Lord loveth most, are like to have the clearest Visions and discoveries of his counsels. Now God loveth those most, who have most of the grace of his spirit in their souls. It is true, that as for God's love of benevolence, it is without any respect unto grace in the creature, whilst the elect of God are in their blood, the Lord beareth unto them a love of good will: But as for his love of complacency or delight, that is more or less according as men have more or less grace in their souls, whereby they love and fear God. See *Psal.*

25. 14. *The secret of the Lord is with them that fear him, and it is his Covenant:* (So the words may be read,

(u) ἡ διαθήκη αὐτοῦ τῷ ἀληθεύοντι αὐτοῖς. *Septuag. Inter. Videfis Targum, Vers. Vulg. Lat. & Ethiopicam in Bibl. Polyglot.*

and so many (u) Interpreters carry it) to make them know it, *b. e.* It is the Covenant of God to make them that fear him know his secret; what

secret is that? Truly there are secrets of the love and grace of God, secrets of communion with God, which others know nothing of, but they that fear him are acquainted with them: There are also se-

crets

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crets of the works of God, Mysteries of divine providence, as well as mysteries of grace, which he acquaints them with that fear him, that they shall know what God is doing, and about to do in the world, though others know nothing of these matters. Therefore the way to have much acquaintance with the *secret of the Lord*, is to get much of the *fear of the Lord*. They that are such as *Nehemiah* saith of *Hananiah*, chap. 7. ver. 2. *even faithful men, and fearing God above many*, are like to know much of his counsel.

Therefore labour for much grace, (w) especially for much of that grace which maketh a

(w) *Superbo oculo veritas non videtur, sincero datur.* Bern. Serm. 62. in Cant.

man nothing in his own eyes. *Paul*, though he was a man, in respect of Learning and other gifts of Gods spirit extraordinary; yet he saith concerning himself, *I am nothing*. Now *Paul* was one that had an abundance of the Revelations and Visions of God.

See *Psal.* 25. 9. *Prov.* 11. 2.

“4. He that would have a clear and good understanding in the mysteries of God, must be diligent in the use of all means appointed for that end. For we must not think to attain unto this knowledge by extraordinary Visions and Revelations, because the word of God, if we will be diligent in comparing Gods word, and his works together, is sufficient to instruct us; yea, even the Prophets themselves did use great diligence in searching into this mystery of God concerning the *new world* (of which you have heard) as when it should begin, and how it should be carryed on, &c. *1 Pet.* 10. 11. And the Lord Christ gave the Prophet *Ezekiel* a charge to be intent in looking into these very Mysteries, Chap. 40. ver. 4.

If

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If you ask, but what means shall we use to get understanding in these Mysteries? I answer,

1. *Reading and meditation* is one good means, that by the blessing of God may help you to much understanding. Hence *Dan. 9. 2.* I (saith the Prophet) understood by books that seventy years should be accomplished, &c. *Daniel*, though

(x) *Licet ipse Daniel Prophetas esset & doctor Ecclesie, non gravatus fuit Jeremia discipulus fieri & ex ipsius libris Proficere. Polan. in loc.*

he were himself a (x) Prophet, yet he disdained not to make use of the books written by *Jeremy*, that so he might

understand the counsel of God concerning the Tribes of *Israel* which then were.

“2. Discourses and holy conferences about these matters would be an excellent means to attain unto a right understanding in them. The Prophet *Malachy* saith, “that they that feared the Lord spake often one to another. And truly, if they that fear God when they meet together, instead of worldly discourse, or vain unprofitable discourse, and foolish questions which gender strife, would speak one to another in a serious manner concerning the glorious kingdom of Christ, in the day when he shall restore the kingdom unto *Israel*, it would be much more for their comfort in the day of accounts: And the Lord who is in heaven above, and on earth beneath, would take notice of it, and give a blessed reward for it in that day. And this is a most suitable subject for Saints to be discoursing on, *Psal. 145. 10, 11.* “Thy Saints shall speak of the glory of thy kingdom, and talk of thy power.

“3. Earnest prayer to God for light and understanding in these heavenly Mysteries, is another means

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“means to attain unto the knowledge of *them*. See *Prov. 2.3.5. Isa. 45.11. Jer. 33.3.*

For God is the father of lights, and therefore the best way in the world to be enlightened, is to have recourse unto him in and through Jesus Christ, who is the light of the world. In his light we shall see light, *Psal. 36.9. Jam. 1.17.* And certainly this is a very lawful request. Hence the Apostle bids the *Corinthians, 1 Epist. 14.39. cover to prophesie*; what's the meaning of that? but that they should earnestly desire of God that they might be able to understand and interpret the blessed prophesie of his holy word? Wherefore betake your selves unto God, that he would give you sound judgment, and right apprehensions in these Mysteries, that you may not so much as in your thoughts adde any thing unto, or diminish ought from the truth. And I beseech the Lord to open your eyes, that you may behold wonderful things out of his word.

“*Use 2.* If it be so, that the Tribes of *Israel* shall be saved. Hence then it followeth, that such is the infinite grace of God, that even the chief of sinners may be encouraged to return and look unto him, that so they may be saved. Certainly if the *Jews* shall be converted, then there is grace enough with God to convert and save the greatest sinners upon earth. For what guilt can there be greater, than the guilt which lyeth upon the miserable Nation of the *Jews*? As now a little to instance here, that so all may see and admire the infinite grace of God in Jesus Christ, encouraging the most vile and sinful amongst the children of Apostate *Adam* to return unto him; that they may be saved by him.

I. Ido-

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“1. Idolatry is a most heinous sin : A most guilty crime. As *Tertullian* of old rightly said of it : ‘Tis, saith he, the principal crime that mankind is guilty of. And indeed there

(y) *Vid. Aquin. 2e. 2a. Q. 94. Art. 3.*

is no (y) iniquity that is a greater abomination unto God: Hence Idols

are called *detestable things*. Yea the Lord calleth Idols by the name of *Devils*, *Dent. 32. 17. 2 Chron.*

11. 15. And from hence it cometh to pass that the holy God is wont to be dreadful in his judging for this sin. This iniquity provoketh the eyes of his glory to send bitter destruction, to make his arrows drunk with blood, and to furbush his great and glittering sword for the slaughter. Seldom, if ever, hath it been seen, that a Nation which hath been taught better, hath fallen to Idolatry, but the God of jealousy hath sent the *Pestilence* ; yea, and sooner or later, *the sword into the bowels of that Nation*, to the end that he may repay vengeance upon the heads of

(z) *Non fit tibi ultio Israel in qua non fit uncia de iniquitate vituli. R. Moses-Ben-Nachman dictus Gerundenus.*

blind Idolaters. I remember a (z) Jewish Rabbi hath an observation, “that never any judgment came upon

“the *Israelitish* Nation, but God put in one ounce “of vengeance more for that iniquity of the *Calf* “in the wilderness. And yet then they only worshipped the true God after a false superstitious manner : They would worship *Jehovah* still, but because they did it in such a way, and by such means as he never commanded, neither did it enter into his heart ; *The Lord did surely visit for that iniquity*. Now the *Jews* lie under the guilt of Idolatry, therefore their

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conversion (even that conversion which is yet to come) is described by saying, they *shall be turned from Idols, and cleansed from Idols*, and say, *what have I to do any more with Idols?* &c. because Idolatry was the reigning sin in the days of the Prophets. Also because, though the *Jews* now dread that kind of Idolatry which their fathers were guilty of, *sc. Iconolatry*, or the worshipping of graven Images; yet they worship God in another way than he hath appointed; for out of Christ do they worship, and that's Idolatry; therefore the Apostle, after he had said, *Jesus Christ is the true God, and eternal life*, immediately addeth, *keep your selves from Idols*, 1 John 5. two last. yet the Idolatrous *Jews* sha'll be converted and saved. *Therefore the greatest sinners may be saved.*

“2. Malice against that which is good, is a most grievous sin. It is the sin of Hell, and of the Devils that are there. Now this guilt lyeth upon the poor sinful *Jews*. Some

(a) have charged them with malicious corrupting of the *Heb. Text*, that

so Christians might not have the benefit of the Scriptures of the old Testament. I believe that that is

a very false (b) and injurious charge against them: Nevertheless, it is too true that the heart of that people is desperately moved with envy and malice against the true Religion. See *Act. 13.*

45. & 17. 5. As *Paul*, before his conversion,

(a) *Quos citatos vide apud Morini exerc. l. 1. exerc. 1. c. 2, 3.*

(b) *Vide Glass. Phil. Sacr. Joh. Isaac. Contra Lindan. Bellar. de verbo Dei. l. 2. c. 2. Atq. Judaei textum hebraicum malitiose non corrupisse, inter ipsos Pontificios fatentur, Senensis. Bannesius, Lorinus, Pagninus, Morinus, Buxianus, Vaila, Andradius, Genebrardus, &c. Consule Horingeri Thesau. Philol.*

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was mad with blind zeal and malice against the truth : So it is with the *Jews* ; yet because *Paul* did, what he did ignorantly in unbelief, he found mercy, so shall the Jewish Nation when the fulness of the *Gentiles* is accomplished. Therefore the greatest sinners may be saved.

3. *Blasphemy is a most fearful sin* : It is a crime to be punished by the Judge. Now the *Jews* lie under the guilt of blasphemy, as it is said concerning the *Papists*, *Rev. 13. 6.* *That they blaspheme the tabernacle of God, i. e.* the humane nature of *Christ* in respect of their Idolatrous Mass, Transubstantiation, &c. So it is true concerning the *Jews*, that they blaspheme the tabernacle of God. In another sense, they speak evil of the man *Christ Jesus*. Yea they are (some of them at least) guilty of the most hideous and horrid blasphemy against the Son of God, the only God-man *Jesus Christ*, that ever was heard of. For they are wont to curse that blessed name in their

(c) *Judæi in suis Synagogis ter Christo singulis diebus maledicunt.* Hieron. l. 22. c. 49. in Isa. *Blasphemi Judæi vocant Christum* יהוה Per ignominiam, &c. Shindl. *Lec. Pent.* p. 1972.

respect some of the Jewish

(d) See *Purchase Pilgr.* l. 3. c. 10.

(e) *Evangelium dici volunt quasi* אין גליון *Gualperius,*

Synagogues. (c) In their *Liturgies* they pray, that the name of *Jesus of Nazareth* may be rooted out of the Earth. O fearful blasphemy ! whose heart trembleth not at the hearing of it ? In this *Liturgies* are worse than the *Turkish Alcoran* ; For (d) that speaketh honourably of *Christ* : Likewise they are wont to call the blessed Gospel (e) a *Volume of lies* ;

or

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or falshood. One would think it impossible that such sinners should ever be saved. And indeed if they knew they did blaspheme (as the *Pharisees* knew it, many of them) there were no forgiveness for them: But because of the infinite grace of him whose name it is to forgive iniquity, transgression and sin, they may, and in God's time the Nation shall have repentance and remission of sins given unto them. *Therefore the greatest sinners may be saved.*

4. *Murther is a most horrid sin.* The cry of bloud is heard from Earth to Heaven. Now, the *Jews* lie under the guilt of Bloud and Murther. Some (f) have laid a most hydeous fact to the charge of the *Jews*, *sc.* that they have been wont once a year to steal Christian children, and to put them to death by crucifying out of scorn and hatred against Christians. But inasmuch as those reports were taken up in dark and Popish times, it (g) may be questioned whether truth be in them or no. So it hath been laid to the (h) they poysoned the waters of some Countreys that they might be the death of those that

lived therein. However, it is certain, that the most prodigious Murther that ever the Sun beheld, (yea such Murther as the Sun durst not behold) hath been com-

(f) *Hovv's Hist. of England*, p. 200. *Calvis. Cronol.* p. 423. *Cranzins l. 5. c. 40. Wernerus in Fast. temporum. Atq; binc Proverbium illud, Felix Republica ubi non est Abraham, nec Nimrod, nec Naaman, i. e. nec Judæus, nec Tyrannus, nec leprosus.*

(g) *Vide Hornbeck Prolog. Contra Judæos.* p. 26. *Men-Ben-Israel in spe. Sect. 28.*

(h) *Trithemius Hirs. Cron.* p. 291.

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committed by the *Jews*, and that the guilt thereof lyeth upon the Jewish Nation to this day, even the guilt of the blood of the Saviour of the world, of him that is the Prince of life, and Lord of glory. See *Acts 2. 23. & 7. 52.* Oh! to be guilty of blood, though it were but the blood of the meanest person in the world, is a sad thing; but to be guilty of the blood of him that is God as well as man, how doleful is that? whence is it, that coming unworthily to the Lords Supper is such a dreadful sin? if a man come to the Table of the Lord either without regenerating grace in his soul; or without actual preparedness. Though he should have grace, yet if his heart be not in a right and heavenly frame to come to the Table of the Lord, it is a dreadful thing; why? because he becometh *guilty of the blood of the Lord*, not only *guilty*, but *guilty of blood*; yea of *the blood of the Lord*. Now this is true concerning the Jewish Nation, that *the guilt of the blood of the Lord of Heaven and Earth* lyeth upon that Nation; yet they shall be converted and saved. *Therefore the greatest sinners may be saved.*

5. *Unbelief is a most grievous sin, I John 5. 10.* "He that believeth not hath made God a Liar. What more horrible can be thought of, to call God a Liar? This doth every unbeliever under heaven. This therefore is *the condemnation*, *John 3. 19.* And when the Lord saith that he will punish a man's soul with a vengeance, he expresseth it by saying such an one shall have *his portion with unbelievers*; *Luke 12. 46.* The truth is, if a man would study with himself, how to vex the soul of God, he could not do it more than by *unbelief*; that is, than by not accepting of Jesus Christ upon his own terms as

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propounded, and freely offered in the glorious Gospel of the blessed God. Yet for all this, the unbelieving Nation of the *Jews* shall be converted and saved. *Therefore the greatest sinners may be saved.*

Suppose thou hadst been an Idolater, a Blasphemer, a Murtherer, and Unbeliever (yea, and thou hast been in who ever thou art) yet there is salvation to be had even for thee. Only then thou must do as the *Jews* shall do when God hath mercy on them; That is, Repent and mourn bitterly, for all the wrong thou hast done to God by sin, and return unto him with all thy heart, and he will not reject thee. See *Zech. 12. 10. Jer. 29. 12, 13, 14.* This then I do proclaim amongst you from the God of heaven this day, Let the vilest sinner return unto the Lord by Repentance and Faith in Jesus Christ, and though his sins were as Crimson, they shall be as Wooll; though they were as red as Scarlet, they shall become as white as snow; Wherefore thus saith the Lord, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon.

Use 3. If it be so, that all the Tribes of *Israel* shall be saved: Hence then it followeth, that we should seek unto God continually that he would hasten the day of *Israel's* salvation. Matters of prophesie and promise should be turned into prayer. Now there is a prophesie and a promise (my Text containeth them both) *That all Israel shall be saved.* Therefore let prayer be made by us all that have any interest in the God of *Israel*, that he would

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perform (yea, and hasten it in its time) what his own mouth hath spoken concerning this matter.

Here consider briefly. "1. That thus to pray is our duty. The holy Commandment of the Lord requireth it, *Isa. 62. 6, 7.* I have set watchmen upon thy walls O *Jerusalem*, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence, and give him no rest till he establish, and till he make *Jerusalem* a praise in the earth. What a solemn charge is here, that we should pray continually every night and every day, and that we should let the Lord have no rest in heaven, till *Jerusalem* be made a praise in the earth? And when will that be? Verily when *Jerusalem* shall be inhabited again in her own place, even in *Jerusalem*. Therefore we should be unceasing in prayer for this! We ought to pray for the *Inchoation of Israel's salvation*, in the conversion of the Jewish Nation. Likewise we ought to pray hard for the *consummation* of this salvation, in new *Jerusalems* coming down from God out of heaven. "This did our Lord teach us, when he bid us pray, that the kingdom of God might come; and that his will might be done on earth as it is done in heaven. In that kingdom which the God of heaven shall set up at the day of *Messias* his second coming, his will shall be done on earth as it is done in heaven. Oh! how should we strive in prayer that the coming of this dear and blessed day may be hastned? Besides, the examples of God's servants, who have prayed for *Israel's* salvation, do bind us to do the like. How earnest was the Apostle in his desires after this thing? *Paul* could have been con-

tent

rent that any curse or censure, short of *Maranatha* should have come upon him; even to have been *Anathema* from the Lord, upon condition that the *Israelites* might have been converted and saved; *Rom. 9. 3, 4. & 10. 1.* Brethren (saith he) "my hearts desire and prayer to God for *Israel* is that they might be saved. He speaketh concerning the Tribes of *Israel*, even of *Israel* according to the flesh. And truly so should it be with us all, our desire, yea our hearts desire and our prayer to God for this *Israel* ought to be, that they may be saved.

"2. Consider that we have many promises to encourage us in making this prayer before the Lord. We have not only promises, that the thing shall come to pass in due time, which is encouragement enough; but it is promised, that we our selves shall be no losers by praying for this thing. "If *David* could say that when he sought unto God for his enemies, that his prayer returned into his own bosom: Surely we shall find, that when in sincerity we seek unto God for *Israel*, that prayer will return into our own bosom. Remember what the Lord saith, *Psal. 122. 6.* "pray for the peace of *Jerusalem*, they shall prosper that love thee: And though the words are to be extended unto *Mystical*, there is no reason why *Literal Jerusalem* should be excluded out of that Text. See also *Rev. 21. 6.* *I will give* (saith he, who is *Alpha* and *Omega*) *to him that is thirsty, of the fountain of the water of life freely.* To him that is a thirst, for what? even to him that is a thirst for the salvation of *Israel*, for the conversion of the *Jews*, for the creating of the new heaven and the new earth which is promised, to him that is thus a thirst will the Lord give of the fountain of the water of life freely.

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“Consider 3. There was a time when the *Israelites* did pray for us, therefore iniquity we should pray for them. Time was, when the *Jews* were the people of God, and *Gentiles* were not so: And then did they pray for the conversion of *Gentiles*, that *Gentiles* might have the saving health of God extended towards them, and the breasts of divine Ordinances to suck grace and consolation from. Therefore inasmuch as the case is now quite altered, that the *Jews* are not the people of God, but many amongst the *Gentiles* are so: we should in like manner pray for them, that they may see the salvation of the Lord, *Psal. 67. per totum, Cant. 8. 8.*

“Consider 4. Prayer may be a means to hasten the coming of this glorious day of *Israel's* salvation. Would we not have *Sion* to be delivered, and that speedily? pour forth earnest and continual prayer, and it will hasten the birth of *Sion*, that even a Nation shall be born in one day. It is prayer that sets the wheels of divine providence a going. It is prayer that turns the world upside down. Therefore you may observe, that seldom doth any great alteration of the state and face of things come to pass in the world, but the Lord first sends down a spirit of prayer into the hearts of his Saints, “and that shaketh heaven and earth in pieces in a short time. Observe then (my friends, and brethren beloved in the Lord) and be awakened this day, say, observe, that when the prayers of Saints ascend before the Throne of God, with the incense of their merits and intercession of the Lord Jesus, there followeth upon it *thundrings, voices, lightnings, and an earthquake, Rev. 8. 4. 5.* would you then see that earthquake wherein the mountains of prey, that devour *Israel*

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shall be brought low, and wherein *the Lords house*, which is now trampled upon, *shall be exalted* on the tops of the mountains? Oh then pray as for your lives *all manner of prayer*, even publick prayer, family prayer secret prayer; and in all stir up your selves to call upon the Lord, and say, "awake, awake, O arm of the Lord as in the days of old; "awake, as in the years of ancient generations, "that *Sion* may return with singing, and everlasting "joy upon her head.

And shall I tell you (yea from the Lord I will tell you) that the prayers of poor despicable ones, that know, and fear, and serve God, can do great things with him that doth even whatsoever he pleaseth in heaven, and on earth, and in all deep places. Oh consider of it! I remember *Melancthon* (that great and Learned Divine) saith, "he was much encouraged to hope that God would carry on the "work of Reformation in *Germany* (and the Lord did carry it on with great success in those days) "because he understood that there were many poor "godly women, that were wont to meet together "to pray that the work of Reformation might go "forward: Even so if the Lord stir up the hearts of his poor servants to favour the dust of *Sion*, and to shew it by earnest prayer before him at all times, surely the day will not be long before the Lord appear in glory to build up *Sion*, for he will have regard to the prayer of the destitute, and he will not despise their prayer. Know ye this, you servants of the Lord, to your everlasting encouragement. *But then O Lord how long! how long! how long!*

FINIS.

1841
The following is a list of the names of the persons who have been admitted to the office of the Secretary of the Board of Education since the last meeting of the Board.

1842
The following is a list of the names of the persons who have been admitted to the office of the Secretary of the Board of Education since the last meeting of the Board.

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1846
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The Names of Writers, or Works cited and
made use of in this Discourse.

A

I S. *Abravaneel*
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Achmetes
Jos. Acoſta
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